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OCTOBER 1928

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CONFERENCE ON APPLIED CHRISTIANITY
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Personal Column

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		1928	1928	1928	1928	1928	1928	1928
Empress of Russia....	81	Oct. 19	Oct. 24	Oct. 27	Oct. 28	Oct. 30	Nov. 1	Nov. 10
Empress of Asia.....	78	Nov. 2	Nov. 7	Nov. 10	Nov. 11	Nov. 13	Nov. 15	Nov. 24
Empress of Canada....	37	Nov. 23	—	—	—	—	—	—
*Empress of France...	1	—	Nov. 28	Dec. 1	—	Dec. 4	Dec. 6	Dec. 15
			1929	1929	1929	1929	1929	1929
Empress of Russia....	82	—	Jan. 9	Jan. 12	Jan. 13	Jan. 15	Jan. 17	Jan. 26
Empress of Asia.....	79	Dec. 24	Jan. 23	Jan. 26	Jan. 27	Jan. 29	Jan. 31	Feb. 9
		1929						
*Empress of France...	2	Jan. 13	Feb. 13	Feb. 16	—	Feb. 19	Feb. 21	Mar. 2
Empress of Russia....	83	Mar. 1	Mar. 6	Mar. 9	Mar. 10	Mar. 12	Mar. 14	Mar. 23
Empress of Asia.....	80	Mar. 15	Mar. 20	Mar. 23	Mar. 24	Mar. 26	Mar. 28	Apr. 6
*Empress of France...	3	Apr. 5	Apr. 10	Apr. 13	—	Apr. 16	Apr. 18	Apr. 27
Empress of Russia....	84	Apr. 26	May 1	May 4	May 5	May 7	May 9	May 18
Empress of Asia.....	81	May 10	May 16	May 18	May 19	May 21	May 23	June 1
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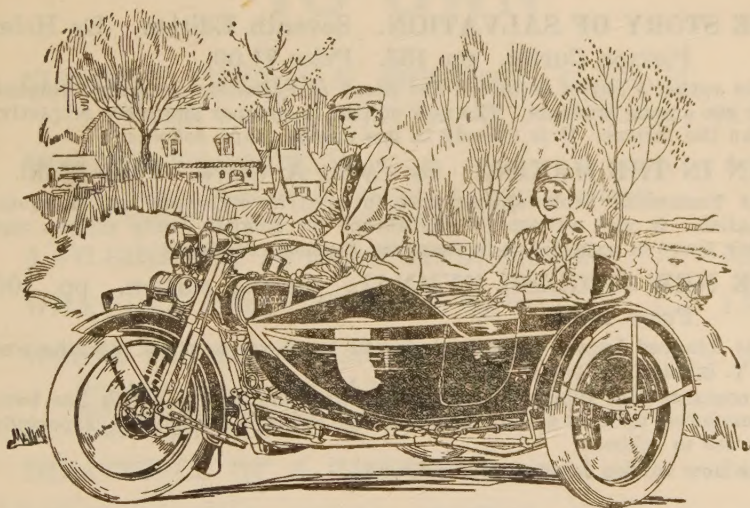
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Who's Who in this Issue

Rev. S. H. Wainright, D.D., General Secretary of the Christian Literature Society of Japan, is Acting Editor-in-Chief of the Japan Christian Quarterly during the absence of Mr. Murray Walton and he has prepared the present number of the Quarterly.

Rev. A. Ebisawa, of the Kumiai Church in Japan, is Secretary of the National Christian Council of Japan.

Rev. T. T. Brumbaugh, of the Methodist Episcopal Mission, resides at Sapporo and came to Japan in 1924.

Rev. Clarence S. Gillette, of the American Board Mission, is Resident Missionary in Sendai and came to Japan in 1921.

Rev. A. P. Hassell, of the Presbyterian Mission South, is Resident Missionary at Tokushima and came to Japan in 1909.

Rev. Y. Kuribara, of the Kumiai Church, is a country Pastor with much experience in preaching to the farming population.

Dr. Henry T. Hodgkin is General Secretary of the National Christian Council of China.

Rev. T. Kagawa is the head of the Christian Labor Mission of Japan and is the well known author of many writings and is the leader of the One Million Souls for Christ Movement.

Miss Helen F. Topping is Representative of the Kagawa Co-operators in America and is Editor and Publisher of the "Friends of Jesus." Miss Topping resides at Osaka.

Miss A. C. Bosanquet is Editorial Secretary for Women and Children in the Christian Literature Society of Japan, and came to Japan in 1892.

Mr. Arthur Jorgensen is of the Young Men's Christian Association and is Chairman of the Official Board of the Tokyo Union Church.

Miss Lois F. Kramer, of the Evangelical Church of North America, resides in Tokyo and came to Japan in 1917.

Miss K. Shepherd who edits the Personal Notices for the Japan Christian Quarterly is a missionary under the Society for the Propagation of the Gospel and resides at Odawara.

THE JAPAN CHRISTIAN QUARTERLY

(Formerly "The Japan Evangelist")

Vol. III

OCTOBER 1928

No. 4

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL NOTES

Noteworthy Court Events.

THE marriage of the Heir Presumptive was a noteworthy event which took place late in September. The wedding attracted wide attention among the Japanese people and foreign newspapers in other parts of the world took notice of the occasion. The popularity of both Prince Chichibu, the Heir Presumptive, and Miss Setsuko Matsudaira, who became his bride, is most extraordinary. The Prince and Princess have become enshrined in the affections of the Japanese people and they hold the esteem of many in Europe and America.

The wedding will be followed by the formal Enthronement of the present reigning Emperor. The Ceremonies are to take place about the middle of November. Preparations for this noteworthy occasion have been going on for some time. The event will mark the full inauguration of the Reign of Showa which is developing characteristics distinguishing this period both from the Meiji and the Taisho Reigns which immediately preceded it.

Japan is young in spirit, full of hopeful aspirations, bending every energy for the achievement of progress and committed to modern civilization and to those educational processes by which it is molded. The youthfulness and the progressive spirit of the High Personages prominent in the recent and coming events, in Court Circles, most happily accords with the general trend of the nation at the present time. The prospects are good for the unfolding of

a noteworthy Reign, carrying forward the great purposes which have been pursued by modern Japan. The prayers of all Christians will bear in mind those who are called to high office and to the cares and burdens of leadership.

"Missionaries and Politics."

The subject of "Missionaries and Politics" has been thrown into the arena of discussion by Mr. Zumoto. In an address given by him before an American audience some time ago, he censured foreign missionaries in China and Korea. His address was published in full later by The Japan Advertiser. The point of complaint is that the missionaries in the countries named are given to "meddling in politics." Editorials and comments have appeared in the secular press on the subject. Mr. Zumoto's strictures by no means have been sustained in the current discussion.

We have the greatest sympathy with the general position maintained by Mr. Zumoto. And we do not understand that he is unfriendly to the foreign missionary and his work. We believe that he is sympathetic and appreciative. We fully agree with him that the position of foreign missionaries is a delicate one and that the utmost caution should be exercised in the pursuit of the missionary vocation, so as not to give even seeming ground for misunderstanding as regards his relation to political matters. Nevertheless, Mr. Zumoto has not dealt with the subject in a wholly satisfactory manner. We should like to point out here the need for greater discrimination and care, if the position of the missionary is to be discussed with profit.

The complaint is a very old one. Religion has been accused of "meddling with politics" from time to time in different countries and periods of history. Amos was censured by Amaziah and was told to go back and eat bread and prophesy in his own country. He declared to Jereboam, King of Israel, that "Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words." In short, Amos according to the complaint of Amaziah, had infringed upon political ground. His words were not in accord with the state of the country into which he had come. Yet Amos did not admit that his presence in Israel was illegitimate. He had been sent there by a commission from heaven and his message was not his own.

For the sake of clearness, it is always necessary, when this question comes up, to determine what meddling in politics precisely is. Mr. Zumoto does not take the trouble to intimate what he understands meddling on the part of missionaries to be. We can well understand that taking sides in the support of one political faction for the defeat of another political faction would be meddling. We can readily see that for missionaries to undertake work through governments for the establishment of their spiritual cause would constitute a case of political meddling. We can likewise recognise that the use of influence to secure the appointment of officials favorable to foreign missionaries might also be condemned as interfering in politics. But Mr. Zumoto does not accuse foreign missionaries in China and Korea of lending themselves to the achievement of such ends. And this leads us to another point to which attention may well be called.

We feel that Mr. Zumoto's complaint would have been strengthened if he had specified the offenses about which he complains. He does not cite any specific instance. It would help to clear up matters if the offenses were definitely pointed out. It is true that he charges the foreign missionaries in China and Korea with responsibility for the existing unfriendly feeling among those peoples towards the Japanese. This is a question of fact and might have nothing to do with meddling in politics. Those who are familiar with the Far East will be inclined to feel that the foreign missionaries in those countries reflect an existing hostility towards Japan but do not create it. And it might have been just to the foreign missionaries both in China and in Korea to call attention to the interest they take in good relations between Japan and other Far Eastern countries and to the special efforts they have put forth to further these good relations. As a matter of fact the foreign missionaries in Korea have done much to smooth out the troubles in that country. They have had the greatest appreciation of the great work done by Viscount Saito in his office as Governor General and the foreign missionaries as a body exercised remarkable reserve during the critical period Korea passed through at the time of the annexation. Yet, as we have said already, if instances of political meddling exist, these should be named. A blanket condemnation of the whole foreign missionary body in Korea and in China is not the surest way of reaching the good purpose Mr. Zumoto had in mind.

There is another impression the reading of Mr. Zumoto's article leaves on one's mind. While censuring others, he gives the impression that his own country should not be censured. He condemns the foreign missionaries in China and Korea. His words lead one to suppose that the political acts and policies of Japan in Korea and China should not be made the subject of criticism. This attitude of sensitiveness on the part of Mr. Zumoto is not shared in by all Japanese. Many others will feel that criticism should be invited, that Japan is too great to fear criticism, that a powerful and progressive nation will inevitably meet with criticism. And more than that, it will be felt by every one familiar with the difficulties of administrative duties that criticism is of the highest value to any organization in the development of increasing efficiency. The points of contact of a great nation are many indeed. It is only by the reactions of others, friendly and unfriendly, that friction can be located and inefficiency discerned. Japan need have no fear of unfriendly judgments. And in truth the things heard in her favor, in praise of the remarkable progress and efficient methods of this nation, are spoken quite as often even by missionaries in China and Korea, and by others, as words of criticism. Indeed one hears words of praise far more often than words of censure, as he goes about in the Far East or elsewhere.

We return for a moment to the point from which we started in this discussion. While we heartily agree that foreign missionaries should abstain from taking part in political issues as such, this is not a concession that the foreign missionary should have no legitimate and salutary relation to political affairs. He is bound to be concerned with the moral aspect of both men and measures. Oppression, injustice, cruelty and wrong are bound to be censured by foreign missionaries just so long as they remain true to that rôle which the Christian Church has maintained from the time of the ancient prophets down to the present age. The presence of the foreign missionary body in the Far East should be recognised as an asset by everyone interested in moral progress and human welfare and the upbuilding of a sound and wholesome civilization. If the foreign missionaries do not speak out whose voice will be heard? Are they not the only live exponents of moral ideals in the Far East at the present time? The Japanese press indeed, it should be frankly recognised, exhibits a high degree of idealism and courage in the exercise of public opinion on moral questions in domestic affairs.

But the Japanese press is silent on all questions relating to Japan's political policies in her relation with other nations. In this respect, the press of this country falls short of modern journalistic standards reached in other countries.

Speaking from the standpoint of the missionary body, a word should be added by way of caution to ourselves. The right of public opinion may be easily misused. One of the greatest temptations in the exercise of this right is to speak about matters without adequate information on which to found a sound judgment. Opinion is often one sided and immature owing to the circumstance that it is off-hand and uninformed. This fault lies at the door not only of foreign missionaries as an easy temptation, but of all others who exercise the right of public opinion. There is a danger of undermining the principle of representation by a mistaken use of this privilege and responsibility. Men are appointed to positions, as representatives of others, and are made responsible for acts and policies based upon information they themselves are in a position to acquire and are under obligation to acquire. We cannot transfer a responsibility to others and at the same time retain it for ourselves. Hence, in the exercise of public opinion, the greatest caution is necessary so as not to intrench upon and interfere with delegated responsibility. If men are appointed to govern, they should be left free to govern. Public opinion should be auxiliary and therefore helpful.

"Powerful Christianity."

Miss Maude Royden addressed a widely representative congregation of foreign missionaries and others at Karuizawa during the summer. She called attention to a neglected characteristic of Christianity. We were interpreting Christianity as a religion of love and were too often neglecting to place emphasis upon Christianity as a religion of power. She was quoted as saying, "There is power enough in the world to make it a garden of Eden tomorrow." Her remarks on this subject arrested attention and evoked favorable comment.

But according to further quotations from her address, if the echoes of what she said on that occasion correctly represent her position, there may be reason for doubt as regards the nature of this power and the manner of acquiring it. If it be a question of

discovering spiritual laws, after the analogy of science and the methods it pursues, we are impelled to press for greater clearness on the point involved. Does the Christian acquire power through discovery? Can he say, with reference to the spiritual world, what Bacon said in speaking of man's relation to nature? Can the Christian say that "knowledge is power" in the same sense Bacon attached to these words?

We heartily agree with the emphasis. Christianity is a religion of power. But are we justified in saying that this power is available through discovery? We think not. When Christ assured His disciples that they should do yet greater things than He had done, He did not intimate that it would be through the discovery of the laws of the spiritual world. On the contrary, He expressly declared that they would achieve these great things through faith in Him. And if it be a matter of faith, the power is in God and not in man.

The manifestation of power, such as characterizes Christianity, results in the creation of new facts. These facts have their own laws peculiar to their nature and belonging to the level of reality the facts themselves occupy. The power is available for creative results, for the new life, for the higher level of reality, for the emergence of a higher type of character and living. No discovery of spiritual laws can effect the new creation.

There is a tendency at the present time to reduce everything to the limits of the human, to rid ourselves of any true conception of the supernatural, to do away with personal and free and creative initiative. But if we strip these subtle interpretations bare and look at them in their true light, we shall find that the reality of grace and blessing is something man holds within his own power, if he but understand how to avail himself of this reality. But this is to reduce religion, in the last analysis, to a form of magic. If Divine Power can be made available by any use of my own faculties, then magic is the key word of religion. This is wholly foreign to the essential nature of evangelical Christianity. St. Paul declared in writing to the Romans, "For I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." There is a wide and inevitable gulf between the statement "to every one that believeth," on the one hand and "to every one that discovereth" on the other hand.

Graft Scandals and the State of Society.

Almost with the regularity of a mud geyser, the breaking out of bribery scandals takes place in Japanese cities. One instance after another of fraud practised on a great scale might be pointed to in the record of the past thirty years. Peculation frequently accompanies important expenditure of funds for the public good. We are not concerned here with the ignoble character of such deeds. We are not writing now in order to condemn the injustice to others the perpetration of such fraudulent acts necessarily incurs. Nor on the other hand do we wish to take up space in praise of the courts for their prompt and effective manner in dealing with these cases.

What we have in mind is the general state of society which these instances betray. It is a popular, and not a scientific, mode of speaking when sores on the human body are ascribed to impurity in the state of the blood flowing through the veins. Such local disorders may have nothing to do with the condition of the blood. Yet frequent cases of bribery in the misuse of public funds do give unmistakable evidence of a low moral tone existing in society as a whole. These things are symptomatic.

So if religion is to do the work proper to its mission, it should set about to correct these disorders. But it will prove to be a vain undertaking if religious workers limit their efforts to the eradication of bribery as a social evil. Something more heroic and far reaching is required. The state of society as a whole, its moral tone and vitality, should engage the thought of those who are seeking to promote moral reform. The most effective method is to develop vitality and a power of moral resistance in society as a whole. Such a far reaching work alone can render the people the help they need in order to resist temptations to selfishness and greed. The voices calling from the depths of human need for wide evangelization are both urgent and numerous at the present time.

It may not be out of place to point out, after having called attention to the main question, that is to the general state of society, some of the features characteristic of bribery as it affects Japanese society. All countries must contend with this evil. No country is entirely free from it. But there are three things which go to aggravate the state of this social evil in Japan. First bribery, in polite form, is a widely prevalent social custom. It is common for one who seeks a favor to come with a gift in his hand. It will not be easy to rid the country of the evils of graft, until this social

custom is eradicated. The second fruitful source of corruption is the rapid enhancement of responsibility for the use of funds characteristic of the new era of trade and industrialism. The present generation of Japanese is called upon to handle sums of money the amounts of which would have seemed fabulous to an earlier generation if told of present day things. There has been an imperfect preparation for the exercise of the extraordinary responsibilities of the present day. Then we are of the opinion that the intense competition in present day business is a fruitful source of bribery. The temptation is too great to be easily resisted. A deal may often be made successful by this means which otherwise would be difficult to carry through successfully. Bribery is one of the particular evils which should be gotten rid of by means of education and by the general improvement of the moral tone of society.

SUMMER CONFERENCES

Federation of Christian Missions

Greetings from the National Christian Council.

Mr. Chairman and Fellow Workers:

I count it a privilege to attend this Annual Meeting of the Federated Missions and bring you greetings from the National Christian Council of Japan. You have been foster-mother to the Council and in behalf of the Council I appreciate the invaluable service you have rendered ever since its inauguration.

The Council at present consists of 18 Japanese Communions and Christian organizations and 22 Missions, making altogether 40 constituent bodies.

The Council has entered its fifth year with manifold problems for the future and we shall look forward for your *co-operation and guidance*.

It will be just 70 years next May since the opening of Protestant Missions in Japan—since the arrival of the first missionaries in 1859. I realize now that Christianity in Japan has already sent its roots deep enough to influence the life of our nation.

Our Christian community sent delegations to two International Conferences this year, one held at Jerusalem this Spring and the other at Los Angeles this Summer.

Through this we realize anew that Christianity in Japan has grown enough to contribute something toward the world's highest good and we have every reason to believe that we can take a place of leadership in this country even at this time of social confusion and general unrest.

In the Three Religions Conference held recently 150 Christians among some 1300 members took such a wonderful place of leadership that the Conference cast its resolutions almost entirely in the Christian Spirit.

I realize that these conditions so favorable for Christianity were brought about chiefly as the result of the missionary enterprise during the past 70 years.

What great perseverance and much patience the missionaries must have used during these years!

People are very slow to appreciate your services, but I must say that I am now learning to give you my hearty sympathy out of my own personal experience, at least in the following two points.

In the first place, I am often obliged to speak in my broken English holding back my eloquent mother tongue and it seems to me a good lesson to learn what it means for you missionaries to work here with the handicap of language.

In the second place, I can see plainly what it means for missionaries to educate their children, often breaking up their home life. There may be many other things which we native workers cannot fully realize and I have nothing but appreciation and gratitude for all your services for the sake of our nation.

We have been very slow to learn how to appreciate your contribution and I regret that there may be some who are prone to throw unkind criticism upon you missionaries.

I hate to see a narrow nationalism coming into the motives of the Kingdom of God. Christianity is broader than any nation. We must pull together in the Vineyard no matter of what nationalities we may be. We shall certainly need more missionary workers in order to reach those people who still remain untouched by the Christian forces.

We shall much depend upon you for this great task.

Japan is a unique field for Christian missions. She may be a test stone for the missionary enterprise. She now occupies a particular situation which challenges Christianity. Until you can really Christianize this nation you cannot truly Christianize the whole Orient.

The Council planned for special activities this year according to the resolutions passed at the last Annual Meeting, viz.

- 1—The sending of a delegation to the meeting of the International Missionary Council at Jerusalem.
- 2—The planning and preparation for the holding of a National Christian Conference.
- 3—The study and preparation for the amending of the Constitution.

I am very glad that all these things have been consummated in co-operation with you missionaries.

Now let me make a report on the All-Japan National Conference. It was held in Tokyo, June 14-18. The Conference was well attended

by representatives of different denominations and districts, the attendance being 285 in all, including 55 missionaries.

We found that the time for discussion in the Conference was too limited and naturally missionaries did not have much opportunity to express their opinions.

I think your officers were wise in deciding to have this separate Annual Meeting apart from the National Conference.

The Conference was planned to receive the Reports from Jerusalem and at the same time to consult concerning the Future Policy of the Evangelization of Japan.

In regard to the general impression of the Conference I have received some 85 postal cards expressing appreciation and thanksgiving.

I shall now summarize the outstanding characteristics mentioned in these letters under the following seven points:

First: In the first place it was spiritual through and through. The devotional spirit was strong from the very beginning. It was our earnest desire in preparing for the Conference that it might be blessed at least on the spiritual side. Our prayers were happily answered and the meetings were really guided by the Spirit.

Secondly, I should say it was business-like.

The time for discussion was too limited and the problems were many, yet we were able to draw up a statement outlining a definite purpose.

Thirdly, it was uplifting.

Everything was done in a fine co-operative spirit. It was mutually edifying to all who attended and to the church. In recent years, the present day social reactionary spirit has it seems somewhat affected the attitude even of Christians and every organization has had a difficult time in its Annual Meeting, but this time such an un-Christian spirit was utterly wiped away.

Fourthly, it was an Awakening.

It showed plainly that Christians have widely awakened to the needs of this peculiar age. This age is characterized by many problems. The Conference realized that we are standing face to face with these problems. Christians today must look at human problems in the light of the all comprehensive capacity of our religion. They must have a world-wide outlook in regard to educational, social and industrial problems.

Fifthly, it was fraternal.

The warm feeling of Christian fellowship breaking down the barriers of the differences of communions and nationalities was felt on every hand. The bond of love knit together all the hearts, making the fellowship characteristically Christian.

Sixthly, it was Evangelistic.

The major subject throughout the conference was: "The Future Policy of the Evangelization of Japan." The end in view was clearly seen at the outset and issued in the decision to initiate a Nation-Wide Special Campaign.

Seventhly and lastly, it marked a milestone in the growth of Protestantism in Japan.

A missionary stated it briefly in the following words:

"It was unique. It was the most blessed meeting I ever attended since I came to Japan."

I should say that probably never before in the history of Christianity in this country has there been an All-Japan Conference so orderly, so spiritual and so fruitful. Now let me read the official translation of the Statement of the Conference.

We drew up 12 resolutions following this statement which we shall send to each Mission.

I am very happy to feel that the time for us to press forward has come and the field is ripe, white to the harvest, "knowing the season that already it is time for you to awake out of sleep."

The challenging voice is heard loudly calling us—not from the Macedonian youth but from our young people who are immersed in the materialistic or Marxian theory which is driving them into the Communistic party.

We can, with other religions, see a common foe in King Mammon, who has done so much mischief among our people.

Even our government now seems to depend much upon us for the solution of the present day thought-life problems.

But we are called upon not only to put the emphasis on idealism as against materialism. Our battle must be to establish firmly the conception of a Personal God through Jesus Christ in the minds of our people. Let us take heart and press forward till the whole country is ours. I pray for every success in your enterprise.

A. EBISAWA.

“How can the Missionary Enter More Fully into the Life and Customs of the Japanese People?”

I have been asked a most difficult thing: I, a four-year-old missionary, reading a paper before a group composed largely of seasoned veterans, telling—or trying to tell—them “How a missionary may enter more fully into the Life and Customs of the Japanese people.” The humor of all this struck me so forcibly when I first read the Federation Secretary’s letter requesting it of me that I could think only of a very humorous poem written two years ago by Mark Shaw of our Methodist mission in welcome to a new missionary, and entitled “Learning Japanese Customs.” That this poem was distinctly funny and yet contained much good advice for a newcomer to Japan was one of the few things upon which, as I remember it, there was complete unanimity of judgment in that summer Mission session. A few verses of the poem are as follows:

When you take off your shoes as well as your hat,
When you sit on your heels in the midst of the mat,
When you can not get up, so long have you sat,
 You’ll be learning some Japanese customs.

When you drink tea and more tea, tho’ you haven’t a thirst,
When your wife has to wait while you are served first,
When with *buyu* and *abu* your summers are cursed,
 You’ll be learning some Japanese customs.

When you eat cold, raw fish in an old country inn,
When broiled fish is served with head, tail and fin,
When you bathe in a tub the whole tribe has been in,
 You’ll be learning some Japanese customs.

When they throw their lunch box in the aisle of the train,
When they dress in the aisle where they are perfectly plain,
When you try to be modest, but try all in vain,
 You’ll be learning some Japanese customs.

The Secretary’s letter assigning this task to me suggested that within the scope of this problem of entering more fully into the life and customs of the Japanese would naturally come questions of “the missionary’s housing, clothing, food, vacations, salary, furlough, and even naturalization.” All this, I understand, came in for very general

and free discussion at the World Missionary Conference at Jerusalem, and again at the All-Japan Christian Workers' Conference held more recently at Tokyo, and it might have been better for one who heard these discussions to have prepared this paper and to have succinctly stated the opinions expressed there as the starting point for our discussion to-day.

I am from the North country of Hokkaido which is rather isolated from centers of discussion on missionary questions, though in reality one of those rural districts where the most acute problems arise and must be fairly met. Doubtless it was to get a slightly different point of approach to these problems facing us as missionaries, and particularly as new and young workers, that led the committee to ask a Hokkaido "akagetto" to introduce the discussion here on this subject.

In approaching the topic under consideration this morning we shall have in mind all that has been said in recent years by our great missionary leaders, as well as by such nationals as Ghandi, Tagore, Sun Yat Sen, Kagawa, and others, and by our co-laborers more recently at Jerusalem and Tokyo. But I prefer to start from two points suggested by a Japanese friend who has attended no such conferences recently, has not been prejudiced by other great minds, yet has some very definite ideas on how the foreign missionary can come closest to the hearts of the people he hopes to serve. My question, put in the form of to-day's subject, brought from this Japanese friend the following sharp convictions: "My only suggestions to foreign workers in our midst are, first, Don't stand aloof and apart from the life about you; yet on the other hand, secondly, Don't compromise away your true character and influence as representatives of another civilization and culture."

These are negative cautions, to be sure, but they approach from different and very important angles the problem Japan faces to-day in studying foreign cultures and religions, and of assimilating the best from each in re-molding for the future her own social, political and religious life.

Taking the first of these cautions, let us state it positively as follows: Missionaries in lands differing from their own in culture should maintain an attitude of willingness to seek out, to understand, and to conform to such native customs and ideas as bring closer identification with the lives of those he seeks to serve, yet involve

no compromise in his moral or religious convictions. This implies the existence of certain habits of thought, certain cultural values, certain social standards in Japanese civilization, the recognition and adoption of which by the missionary will make the evangelization of these people more natural and easy. The only limit suggested beyond which we should not go in identifying ourselves with Japanese life is the limit of our own conscience.

This desire to acquire as much as possible the psychology of the people with whom we work opens up vast fields of adaptation in matters of personal habits, social customs, housing conditions, clothing, food, salaries, vacations, furloughs, and citizenship—the items previously suggested as relevant to this topic. We can well understand how a missionary should feel called upon, in certain circumstances, to discard his Western dress and adopt the garb of those about him, to eat only native food, live in a native house, on a salary like those about him, taking only such vacations and pleasures as do they, and even accepting citizenship with these people, *if* after experience and conscientious consideration of all points involved he decides that his sphere of actual Christian influence and service will be appreciably greater by so doing. I doubt not there are positions in Japan which call for just that much renunciation of the outward forms of Western civilization if we care to win the confidence and eventually the hearts of all classes of Japanese for Christ. But this is far from advocating the advisability of such a degree of de-nationalization for every foreign worker in Japan. We said a moment ago that the missionary should adapt himself, as far as his conscience will permit, to the customs and ideas of the people with whom he works, if by so doing he may actually approach their lives more intimately and fraternally. But this latter consideration—i.e., “approaching the lives of the Japanese people more intimately and fraternally”—is the very center of the whole problem, far more important than mere adaptation as such. We must all agree that it would be not only pointless but foolish to change our habits and standards of living if doing so made no difference to the Japanese, or if it lessened rather than increased our influence among them. Just as I can think of places where the evangelization of a certain class of Japanese would demand that one completely divest himself of all that sets him apart in customs and habits from his environment, I can believe there are other places where one would feel called

upon to live a normal Western life with habits and customs little altered from what we are accustomed to in America, Britain, Germany or elsewhere in the Occident.

A number of years ago a friend of mine volunteered as a missionary to China, was appointed, and forthwith sold and gave away all her fine clothing and luxuries in preparation for a life of sacrifice and service. She had not been long in China, however, before she was writing back home for formal dresses and many of the very things she had previously discarded. She had been assigned to a post which brought her in contact with the most refined and wealthy classes of Chinese society, and she felt called upon to represent the West at its highest degree of culture and refinement. She later married a prominent English business man in China and at last report their home was a center of Christian influence of the highest type, though purely Western and even luxurious.

This type of adaptation takes the emphasis off a particular degree of de-Westernization, and places it upon the necessity of meeting conditions about us in the most satisfactory manner and for the greatest efficiency in our work of bringing the spirit of Jesus Christ into all circles of life. If this gives great weight to practical considerations as judged by common sense, it yet leaves the conscience of the missionary in full responsibility as to the degree of alteration one should make in his manner of life for the greatest good of the Cause. One is conscience-bound to live in such a way, to treat his Japanese colleagues and fellowmen in such a manner, and to take such an attitude toward all that he finds in Japanese civilization as will produce the highest and best results in our ministry.

At first glance this may seem too easy a solution of this most annoying problem, but for most of us it is likely that this conscientious effort to increase the effectiveness of our ministry will demand a closer identification with the living standards and customs of the people than we have heretofore practiced. As one who has lived in a Japanese house of piano-box dimensions and also in one of those country-club-like manors with which our Missions have been cursed since days of cheap land, lumber and labor, I can honestly say we were closer to the hearts of the Japanese people in our Hirosaki piano-box than in our present Sapporo "palace"—so called by some.

In the latter I not only feel like a pauper playing at prince, but I know the scale of living I am forced to maintain in such a house

and luxurious grounds is to some degree defeating my very purpose in being in Hokkaido. I can't get close to the common people; they are simple, frugal folk; and the evidence is against us—we are “kanemochi.” In all those regards in which our Western standards are different from and generally more extravagant than those of Japan we find ourselves living in an entirely different psychological realm from the average Japanese, we unable to understand their lives, they unable to regard us as anything other than wealthy foreigners living aloof from and above themselves.

This aloofness on the part of us foreigners in Japan is often exaggerated by circumstances that seem to us trivial. Among these may be mentioned a very natural liking on our part for social contacts with those of our own kind in preference to entertaining the Japanese freely in our homes. Missionary homes that have as many Japanese guests as foreign are numerous, of course, but all too rare; and nothing testifies more to the degree to which we identify ourselves with the lives of the Japanese than the ease or reluctance with which they approach our homes. Many Japanese confess an actual dread of going to a missionary home, and almost every such confession comes out of some former experience of embarrassment or uneasiness in a foreign house. Of course, we can't help that they feel unaccustomed to our chairs, tables and other foreign things, but we can at least make them feel as welcome and as much at ease as they do us when we visit their simple homes; and most of us fail in this, I'm afraid.

Another factor which serves to exaggerate the difference between the missionaries and those about us is the extent to which we indulge ourselves to free time, pleasure trips, and long and expensive vacations. I know, of course, all the arguments about the necessity for periods of rest and relaxation if we are to be our fittest for the trying conditions we meet and the long periods when no rest is possible. I am acquainted with Professor Hocking's scientific principle of alternation in work and play and all the other interests of life; but I cannot refrain from saying that one of the biggest shocks of my first experience as a missionary in Japan was the degree of leisure I found the missionaries enjoying. I feel assured that no class of professional men at home has as much leisure for social or physical recreation as has the average missionary out here. If I, as a young foreign worker, observed this, how

much more must it be apparent to the average hard-working Japanese, and how great an obstacle must it be to mutual love and esteem between ourselves and our Japanese co-workers who have no such spare time or money for pleasure and rest. Here also is place for closer identification of our lives with those of the Japanese, perhaps not so much by denying ourselves necessary rest and recreation as by securing for our co-laborers advantages similar to our own.

All in all the evidence seems to convict us of living our lives on a level quite aloof and apart from those about us whom we profess to love and serve, a difference which to a very marked degree limits the effectiveness of our labors. It were well for every one of us to take a conscientious inventory of our habits and living standards to discover where we may identify ourselves more closely with the psychology of the particular class of Japanese we feel ourselves called to win for Christ.

My Japanese friend's second caution to us missionaries may be positively stated as follows: Represent the true virtues of your nation and faith. But the negative in which he gave it seems more vigorous: Don't compromise away your true character and influence. I can best develop this thought by presenting his ideas rather than my own. "You as foreigners represent strong and vigorous moral principles which we in Japan greatly need. The Japanese compromise too much for their own good. They respect Western character insofar as it is morally good and steadfast. It is a mistake for foreign missionaries to feel that for the sake of getting along smoothly with the Japanese they must compromise on certain moral principles for which the Western world is known to stand on higher ground than the Orient." This is especially true regarding Christianity's contacts with other religions. It is difficult for the young missionary to know just what attitude to take toward the deeply implanted Buddhist and Shinto customs of the Japanese.

How much should he conform to these customs by way of integrating himself with the life and habits of the people? Here again let the criterion of judgment be the opportunity afforded for discovering and comprehending the psychology of those he serves, but above all let conscience be the Christian's guide! Insofar as one may observe Buddhist or Shinto customs without in any sense compromising Christian principles, well and good. We must co-operate with

good forces wherever they are found, but don't forget you are a Christian! A man can be reverent at a Shinto shrine without clapping his hands or ringing the bell. A Christian may attend a Buddhist funeral devoutly and yet let it be known that he is not a party to all that goes on there.

The Japanese are having a terrific struggle on all these points and they need the moral support of an uncompromising attitude on the part of the missionary. It is because a foreigner can be so uncompromising in his moral attitudes, says my friend, that it would be unwise for us to give up our citizenship for that of Japan. To do so would compel us to compromise on many moral issues in order to avoid suspicion as having some ulterior motive. The foreign missionary is the representative of a civilization which has been subject to the influence of Christianity for centuries. The Japanese need such representatives in their midst. Japan must be allowed the privilege of selecting that which is good of this foreign culture and of rejecting the bad. The Japanese are perfectly capable of this distinction, but to make it they need living models of Western Christianity in its finest form, and as **naturalized** foreigners the missionaries would in large measure cease to truly represent the West.

Furthermore, naturalization would put the stamp of sanctity upon nationalism, and Japan needs no more of that just now. What Japan does need is the example of lives lived above the dead-level of American, British, German, or Japanese citizenship. Japan needs examples of Christian internationalism. Kagawa's words are those of authority: "Forget nationality!" Forget that you are British, German, American, Japanese. "Be like Nicholai, the Russian Bishop, who, when ordered back to Russia during the Russo-Japanese war, refused to go, and served in Japan all through the period of the war, served the people. . . . Don't define yourselves, but serve!" A magnificent slogan! Don't define yourselves, but serve! I wonder how many missionaries' Christianity would stand the test of a war as did Bishop Nicholai's.

The principle of no-compromise in moral matters deserves more emphasis than it has been given here and more than most of us missionaries have yet given it in our lives in Japan. It should be the basis for all our contacts with the Japanese. It is the conscience enthroned.

I am convinced that there is much in our Western habits of life and thought which should not be compromised away in favor of

things Japanese, and surely a conscientious adherence to a higher standard of living than that of the average family in Japan is a part of the moral example which the missionary as a representative of Western culture may give the Japanese in their efforts to raise their own social and moral standards. But this example must not be merely a passive thing. We are honor-bound to seek to give all about us the privilege of the same high standards which we enjoy. This brings us to a synthesis of the principle of adaptation with that of representing uncompromisingly the true virtues of one's own national culture and religion. This synthesis may be succinctly stated in this way: *Let the missionary be willing to exchange the best of his own for the best in Japanese culture—but let him be sure it is the BEST in both cases.*

This is the attitude of the open mind. One who adheres to such a principle has no fears lest a lower standard triumph over a higher. Our missionary work should consist of keeping an open show-case of our lives, our ideals, our habits of every-day living, and the results thereof, which all about us may see and compare with their own. We may trust human nature to discover the points of superiority in our culture and the religion underlying it, to their own. And no people are so alert to adopt superior ideas as the Japanese. I am more and more convinced that the reason Christianity has no more labelled adherents today in Japan after seventy years of missionary labor is this: the Japanese people cannot honestly see that our lives, and our ideals as reflected in our lives, are superior to their own. Perhaps we haven't given them the best of our culture and religion. Or again, perhaps we haven't allowed them to get close enough to our daily lives to see us at our best. The high board or bamboo fences around the houses in Japan are not calculated to let those outside see how people inside live, and I observe that the missionaries' fences are at least no lower than those about them. The tendency I have seen among some of us to give Japanese guests in our homes something less than the best—"never mind the best linen on the table today, or the company silver; the Japanese won't know the difference"—we've all said it or heard it at one time or another—reflects an unwillingness to exchange the best of our own for the best of another's culture; for we all know that the best is none too good when we are the guests in a Japanese home. Those of us foreigners who wear shoes in our homes, yet ask the Japanese who come to take off theirs, not only erect between ourselves and them an impreg-

nable wall of misunderstanding, but, while admitting the inferiority of our own particular custom so far as Japan is concerned refuse either to accept their standard for ourselves, or to allow them to associate with us on terms of equality in our homes. That this is a poor way to practice the attitude of giving best for best most anyone, foreigner or Japanese, can readily grasp.

If we are to continue living and thinking in a way "foreign" to those we seek to help, it must be because we conscientiously believe our manner of life and thought the best not only for ourselves and our families, but eventually for every other family in Japan, Borneo and Timbaktu. And this being the case, we are honor-bound as missionaries to maintain our homes, as indeed our lives, as models to which those about us may be admitted freely and easily for the sake of observation and comparison. This is the true and sure way of giving our BEST to Japan.

And the way to derive the BEST from the Japanese is like unto it. In this principle of exchanging best for best there is no place for the tendency sometimes found among us to dismiss all the culture, the philosophy, the religion and the deeply venerated literature of the Japanese as unworthy of even a moment's study by a Christian. Rather, we should be willing to approach and study the sources and springs of those ideas and values which had produced here a strong and virile people when Christianity was still in its European cradle. Study of these backgrounds often discloses indigenous virtues comparable with the best in Christian thought, just as knowledge of the Old Testament discloses the underlying principles of Jesus' faith. The discovery of these noblest elements of the culture of Old Japan may indeed call to our attention values that were originally a part of Jesus' religion, but which have been lost sight of in the advance of Christianity against an early European heathenism quite as benighted as any paganism in the Orient today. Let us not forget that Jesus' religion was the product and climax of the best in an Oriental culture. Again, let us recognize that perhaps the Orient today is more akin to the atmosphere from which our Master came than the materialism with which Christianity has had to struggle in its progress Westward. Finally, let us realize that knowledge and understanding of all that is good in Japanese civilization, as well as that which is evil, puts us in position through friendship and co-operation to lift to the level of the Master's teachings those standards of Japanese life and customs which are yet sub-Christian.

Thus did Buddhism build upon the strong foundations laid by Shintoism in this country, and thus, just as did Christ come as the climax and keystone of the Jewish civilization, may we have the glorious privilege of placing Him and His Gospel at the head of the arch of Japanese civilization until now constructed so largely of Shinto, Buddhist, and Confucian principles.

Such an attitude of "give and take" is what is meant when we say the missionary, while tolerating no compromise of conscience should be willing to seek out, to understand, perhaps to conform to, at least to be sympathetic with, the best in the habits of life and thought of the Japanese, if he hopes to make the Religion of Jesus, not merely a more or less popular foreign religious sect in this land of selection and adaptation, but the Faith of All Japan.

May I close my paper as I began it with a few stanzas from Shaw Mark, not George Bernard:

When to sit and drink tea seems quite natural to you,
When in some ways you like to do as they do,
When you see there's much sense in their point of view,
You'll be learning some Japanese customs.

When you've gathered a circle of friends who are true,
When you see how they place complete trust in you,
When you talk heart to heart, as some day you will do,
You'll be learning some Japanese customs.

T. T. BRUMBAUGH.

"Is the Missionary the Most Economical Contribution to the Christian Work in Japan?"

Is the modern missionary the most economical contribution to Christian work in Japan to-day or could the money expended upon missionaries be more fruitfully used?

To seek to answer this question is not to try to put a commercial value upon missionary work. All of us intuitively know that spiritual values, the value of persons can not be measured in Dollars. "What shall it profit a man," said Jesus, "If he gain the whole world and lose his own soul!"

The work now being done is worth all it costs! and more.

But under the Guidance of God and in His Providence is there to-day for Japan some better way of using part of the money now devoted to the support and upkeep of missionaries.

In the past seed have been sown; some have already, and in the future yet more will bear fruit. Able, well trained, consecrated Japanese leaders are now in the field.

So recognizing our own unavoidable prejudice, yet with every effort to be fair we ought gladly and very frankly to consider the question.

The fear of not really facing the facts haunts one. One of the ways we use our reasoning powers is to get what we want! And few want to prove they are not worth what they cost! Then missionary costs are staggering.

An average missionary family often costs his Board from 8 to 10,000 Yen or 4 to 5,000 Dollars for every year they are in Japan. The way costs pile up is appalling.

Now please, let's not get sidetracked into an argument as to the exact cost of a missionary family's support.

But without doing this it may be suggestive to roughly run over some of the elements entering into missionary costs.

Suppose the average salary for a mission couple is about ¥365.00 per month or at par exchange of 2 Yen for one Dollar \$182.50 per month or per year \$2,200.00.

Assume a children's allowance of 20-60 Yen or an average of 40 Yen per month (\$20.00) for each of two children or per year.....	\$ 480.00
Then the average valuation of missionary houses and their land may be about ¥30,000.	
Interest on this at 6% means annually for rent	900.00
Repairs and taxes will add	250.00
Teacher's or helper's salary adds	250.00
The allowance for work	100.00
A small medical allowance per family is	50.00
Then each seven years there is a furlough with expensive travel both ways, usually first class on the best boats, some furlough allowance or salary should be included. There will be other expenses. The total for a family will not be less than \$3,000.00 gold—or for every year of active service on the field, over	400.00
Nor are these all; there are sick leaves, various outfit, refit, and freight allowances, special grants for children's education, and so on.	
But stop where we are.	
The items listed total	\$4,580.00
or ¥9,000.00 per year.	

A single worker costs a little less than half this or about ¥4,000.00. In other words probably it is not far off to estimate the annual cost of the 1,200 missionaries in Japan as about ¥5,000,000.00 (\$2,500,000.00) per year.

Whatever the actual facts, all of us will agree that the costs are sufficient to give us pause and to urge, if not demand, a serious consideration of our problem.

Also every year the number of foreign trained Japanese teachers and workers is increasing. The money used for one foreign family will pay 3 or 4 Japanese trained men or twice as many women workers.

Not only this but is it not generally admitted that man for man the Japanese workers will make more converts than the foreigner.

No wonder is it that in some quarters there is a growing feeling that the day dawns when so many foreign missionaries will not be needed.

At least it's clear, is it not, that where Japanese can do the work anything like as well as foreigners, it's not economical to use missionaries.

One mission, the Disciples, after an extended survey and study of their work and its future and also faced with serious financial cuts, turned over most of their administrative work to Japanese and cut their foreign staff almost half.

Also the American Board Mission, first forced to it by its financial difficulties and then squarely facing the future, has laid it down as its guiding policy that hereafter it will primarily seek only missionaries specially trained for definite work; that is, not "general preaching evangelists," but men who are or may become specialists in some field.

Faced by facts there is only one thing to do. Capable Japanese leaders must be consulted. Their frank and unsoftened opinions must be sought. Such an effort in a very limited way has been made by the speaker. Primarily those already personally known were approached. They were assured their names would not be used nor their statements identifiable nor their confidence violated.

Questions and suggestions were used to stimulate a frank revelation of their opinions. Twelve to fifteen, mostly Japanese leaders but some prominent foreigners, were consulted. You will be interested in some of the replies which are representative of the judgments of several others.

On one point there was uniform emphasis and agreement,—that is that one of the primary jobs of missionaries is to aid in the finding and developing of Japanese leaders.

Now we turn to Christian schools and missionary teachers. Please note that in this connection only the opinions of Japanese leaders are quoted.

One man, a prominent national leader in church work and head of a large Christian School—not the Doshisha—reports that the number of foreign teachers could be cut down if that would result in added financial support. He recognizes that as yet, at least, little of the money now used to support missionaries could be had for other purposes. But if it could be then there are other needs for it. Part of it—say a third could better be used to send Japanese teachers abroad for study and enlarged contacts. And another third could wisely be used for school equipment or endowment. Schools, said he, simply must have endowments. It is ruinous to depend so much on tuitions. The remaining third are still needed;—needed primarily as English teachers but also as teachers of American history, customs, and law, including the American Constitution.

Also in his judgment schools need a larger number of missionaries than does Evangelistic Work. His judgment on this seemed fairly typical, with the exception of rural evangelistic work. All

consulted agreed that specially trained foreign workers are needed for rural evangelism.

Thus, though this leader is quoted as favoring the securing of more missionaries—which no doubt he does—still believes that if it were possible, a large part of the money now so used could be better used in other ways.

A Japanese dean, long in touch with foreign teachers and Evangelistic workers, when asked the question as to whether missionaries are worth their cost,—replied that depends upon the missionary. A canny reply, that. If the missionary has unusual ability, personality, training and dynamic fervor, said he, then such are needed. And well he might, for these are the ones for whose services business whether in Japan or elsewhere, pays 5,000, 10,000, 50,000 a year, and sometimes even more.

As this man said, such people really cannot be measured in terms of money.

Naturally he hesitated to indicate the proportion of missionaries that would qualify. Then he said, "Well, you know most Japanese people are ordinary,—and it's the same way with missionaries,—
"Perhaps a fourth of them are such gifted people.

Then in his experience too often the English teachers did not show any interest in their work. To them it seemed mere routine and drudgery. Usually they were college graduates without special training or experience in teaching "The fact was that now," said he, "Japanese teachers are taking hold and making a speciality of English teaching and so are really better than such foreign teachers!"

The primary need for foreign teachers in schools was thought to be for literary and language work—including Greek, Hebrew, and Latin as well as English.

Regarding evangelistic work his judgment was that if you have a dynamic person who can effectively do evangelistic work, don't ask whether he's Japanese or foreign.

But we have not time to quote more such opinions in detail. These are fairly typical. A few general impressions remaining after these conferences, will be given in connection with other points as we go along.

Now what of possible substitutes for the use of missionaries.

For one thing Japanese teachers or pastors may be sent abroad for study, training, and to give broadened vision. For teachers all seemed to feel this an excellent practice.

But for pastors and evangelists there were words of warning. One man listed 3 recent examples where such an opportunity had resulted in decreased usefulness to the man's congregation, less understanding or even loss to the denomination.

Several felt that the length of the stay abroad should usually be short. The purpose is not to create scholars. Rather, its to give a larger vision, to enable men to see others at work and to make wider contacts.

Again, those sent abroad should be young men exceedingly carefully chosen. And for the choosing, Japanese opinion should be largely relied upon. Foreigners so often do not fully grasp the situation.

There was felt to be also a growing place for experts who come for a short time, even a few weeks, and so also a decreasing need for "general life work recruits." Thus the "Y" brings out men for short periods.

But let this be entirely clear: not a single person but expressed a conviction that there is a deep need for some life recruits specially trained and qualified, for example, for social work; for rural evangelism of a social type, for music home training, and Religious Education, for English teaching and for other language work. The quality must be high and they must take pride in their profession.

We ought to note that Universities and government schools bring out or employ a few foreign professors for special definite work, and pay some of them salaries as great or greater than those of the missionaries.

Now what are some of the things suggested as limiting the effectiveness of missionaries. We have already mentioned some of the personal qualities:—lack of ability, lack of adequate training—"Just college graduates." (It should be said that some such have come direct from college and by virtue of determination and hard-work, have qualified themselves professionally here. Hats off to them!)

Then there is lack of interest and an inadequate sense of professional duty.

But there is another side to this!

There are difficulties in the situation in which we work.

For one thing it is difficult to give a foreign teacher trained in foreign methods any freedom. The methods and content of teaching is very definitely fixed. The teachers' powers of initiative are denied and deadened. Many of you could develop this point. Element-

tary English teaching does so easily become mere routine and drudgery. Tactful and helpful ways of working with the other teachers of English for mutual profit and development are rare.

A second thing, particularly in Evangelistic work, is that 10 years are none too long to put in before one really begins to be free with the Japanese language and so to be able to really win confidence through demonstration of ability and training. And before that, many able and well trained people lose patience and hope—and give up the effort.

A third factor is that so often the missionary has not been able to link himself up with Japanese fellow workers. Even a good missionary's usefulness is vastly widened where linked in comradeship work with a Japanese. Others have mentioned this need for working side by side. I believe this is becoming increasingly possible; it is a point where the Japanese can definitely help. Up till now so often co-operation has meant little more than "mutual respect and independence,"—the motto of a great Japanese university.

Regarding active co-operation between Japanese and foreign workers, it is of interest to turn to the findings prepared by the National Christian Council of Japan for use at the Jerusalem Conference. The articles were prepared by Japanese and we are assured fairly represent Japanese opinions.

Thus possibly there is significance to the fact that where Methods of Developing the Japanese Church are outlined, not one use of missionaries is suggested. This is the section referred to (pp. 14 & 15).

"What vision and purpose as to the further evangelization and Christianization of Japan does the indigenous church have? What means does it possess and what plans is it making for the realization of this vision and purpose?

1. **Its Vision.** Regardless of the question whether help is provided from abroad or not the Japanese Church aspires to taking the responsibility for the evangelization and Christianization of the nation on the basis of self-government.

2. **Methods of Realization.** (a) At the proper time and through proper methods, the Japanese Church intends to realize Church Union and sweep away division, a stumbling block to the people at large. (b) Through the building of strong substantial Churches in the large cities. (c) By an endeavor to increase the number of the Churches and spread them uniformly in the cities throughout the nation."

In this there is not even a hint of a thought for co-operation with missionaries.

Then in another section, by a different Japanese leader, outlines methods and the scope of co-operation on the part of the Japanese Church and foreign mission organizations in occupying the unreached areas. *Only* the methods to be adopted by foreign missions are mentioned.

The first part of the section reads as follows: (p. 62).

"What should be the policy, methods, and scope of co-operation on the part of the Japanese Church and Foreign Mission Organizations in occupying these regions?

"In occupying the unreached areas in Japan *Foreign Missions* should adopt the following policies and methods: . . .

And this is all. There is not one suggestion even looking toward co-operation in this imperative work. Not a single step is indicated for the Japanese Church. The fact is, indeed, that Japanese educational method and background largely tends to develop this type of individualism and independent action. But the fault has been on our side as well as on that of the Japanese, a better Day is surely dawning.

Now is the Missionary worth what he costs? Is he an economical contribution to Christian work here in Japan?

Two things seem to stand out."

1.) If he is merely a routine teacher of English, for example, then he is not, not even worth it as a teacher.

Further there were several expressions that unless contacts, made in the school, were deepened by outside fellowship, then there was not a worthy contribution to the Christian work of Japan. The contacts of the classroom are not enough to be effective.

2.) For general preaching and the making of converts, he is not. A Japanese will do better.

But, given ability, training, and dynamic faith, and personality, he or she is. Then he becomes a source of inspiration and encouragement; a steadying and a broadening factor,—one of the great forces keeping Japanese Christianity from becoming a local nationalistic religion. The work of such is without price. Particularly is this true if he is here for some special kind of work for which he has special training and fitness.

So far we have been looking at only one side of the picture. Outside of the work we have been considering there is a broader field.

International friendship is strengthened. Ties of international understanding are developed; confidence in each nation tends to be deepened.

Here in Japan a few years ago a national gathering of denominational Japanese pastors were discussing the need for foreign missionaries. Practically all the rural pastors did not feel the need; almost without exception all those who had worked with foreigners or had been abroad, felt there was a definite place for them. Thus one Japanese leader said, "All missionaries who have made contacts and friends here are needed." This international field is somewhat outside our problem but relevant.

A man high in foreign commercial and diplomatic affairs recently said in private conversation, "Because it is difficult to measure results we are likely to underestimate the value of missionaries." To me the significant point in this is that he might equally well have said,—Because we cannot measure, we are likely to overestimate. He did not, he put it the other way.

Today a good first class battleship costs, unless I am mistaken, between \$30, and 40,000,000, that is some 15 times as much as the total annual cost of all missionaries in Japan. Who would even think that for the purposes of Christian fellowship and world brotherhood, the Japanese Missionary enterprise is not 1/15 as valuable as a good first class battleship!

And the missionaries who are to carry on this broader work surely must be those who also are able to make their definite contribution to the more definitely Christian Work, those who are able to accredit themselves to the Japanese with whom they work; those who can "play up, and play the game."

C. S. GILLETTE

Rural Evangelism.

Suitability of the Missionary for the Task.

We cannot do better than to remind ourselves, at the outset, that the distinction between "rural evangelism" and "city evangelism" is not peculiar to Japan but that it obtains as well in the churches of our homelands. And that neither is the *problem* which this distinction involves peculiar to Japan. The difference between country people and city people is very much the same everywhere. Not every person who meets with signal success in a city church in our *own* lands is assured of an easy task when called to a country pastorate, and vice versa. And the same is true of missionaries in Japan. The very obvious explanation of this fact is that most ministers are suited by temperament and training for the one kind of service rather than the other, and rarely is a man fitted for both.

With the above introduction we propose as the thesis of this paper that The missionary *is* suitable for rural evangelism in Japan. Needless to say we do not mean by this to include all missionaries. This implies no reflection upon either the ability or the degree of consecration of those missionaries whom we would designate as unsuitable. We can say with equal conviction that some evangelistic missionaries are unsuited to school or social work. Were the Apostle to rewrite, for the missionary body in Japan today, his passage regarding the variety of Spiritual gifts we should not be surprised if he should add, "For to one is given, through the same Spirit, an understanding of the problems connected with the work of rural evangelism."

The next proposition which we venture to make is this: The fact that one is a foreigner does not necessarily rule him out as unfit for country evangelism. If he possess such a limited knowledge of the language or customs of the country people that he is unable to mingle with them pleasantly, or, especially if he be lacking in tact the likelihood of any marked success with the rural populace will be relatively small. But the color of his skin, after a reasonable time for getting acquainted, or the fact of his foreign birth, alone,

will not seriously affect his qualification for this work. On the contrary the missionary possesses certain positive advantages.

To an inquiry on this subject, a certain missionary now in Karuizawa replied as follows: "I believe that the rural people are even more responsive to the missionary worker, once they come to know him, than to the native worker."

In the first place, he is looked upon by the average Japanese, rightly or wrongly, as an authority on Christianity; and what he says is taken as a first-hand and dependable interpretation of the faith which he represents.

Second, the sacrifice he is considered to have made in leaving his own country, in learning the language of another, and often living in the interior where there are few of his fellow-countrymen, gives silent but tremendous backing to his message in the eyes of many of those to whom he speaks. Said a young man to a missionary, "If I had not been a Christian before, the fact alone that you live in this city without another of your fellow-countrymen would convince me of the power of Christianity."

However, there is imperative need on the part even of the potentially first class young rural evangelistic missionary, for adjusting himself to the country situation before he may reasonably expect any large measure of success.

The farmer and the fisherman live in an entirely different thought-world from that of the congregations present at our church services or the groups present at our Bible and cooking classes. They also live in a different thought-world from that of the missionary and the Japanese minister. The difference consists, among other things, in dress, education, culture, and financial circumstances, or perhaps I should say *apparent* financial circumstances. It is not that the farmer or the fisherman feels out of place with the foreigner and at home with the native minister, as a rule he feels equally out of place in the presence of either at first. The Christian heralds in their automobile hustle by the farmer with his loaded cart or dodge him on the crowded street, and there is the mutual feeling that the two parties have little in common. The farmer's surroundings are uncongenial to both the missionary and his fellow preacher. And though there may be a sincere longing in the hearts of the two individuals in the car to come into friendlier relations with the man between the shafts of the cart, there has hitherto somehow been a signal failure to put that longing into such concrete form as to

create on the part of the man of the humbler occupation a like desire.

As has already been pointed out in this paper, we find a somewhat similar situation existing in our own lands. The lack of congeniality between the city bred or college trained man and the so-called "country bumpkin" is in the Orient as it is in the Occident, the subject of joke and anecdote. A preacher of my boyhood acquaintance lost, to some degree, the respect and hence the power of influence among his country parishioners by the simple fact that he did not know how to hitch a horse to a buggy. He was a well educated man and a good preacher. But his lack of practical experience in dealing with country problems and people rendered him ineffective in that particular sphere. The polished graduate, with his white hands, "biled shirt," and "civilized ways," is as far removed, from the standpoint of congeniality, from the uncouth, unsophisticated mountaineer of "Bloody Brethitt" County, Kentucky, as the average missionary is from the farming classes of Japan, and for much the same reasons. If you can spot the difficulty of finding a point of contact there you can spot it here, and if you know how to solve it in the West you can do the same in the East.

Once upon a time a theological student in America accepted the invitation of the Home Mission Committee of his Presbytery to spend his summer vacation in evangelizing a very backward section of North Carolina. The young man, arriving with his trunk and suitcase found his summer home with a family typical of the families among whom his work was to be done. The place was innocent of many of the comforts and refinements which had characterized the environment in which the young man had been reared. The house was unceiled and afforded little privacy; there was no suitable place for study; there was no provision, nearer than the creek some distance away, for a decent bath; the biscuits were big, black, and heavy, and the cuisine in other respects left much to be desired; flies and even worse insects abounded to interfere with his peace of mind by day and his comfort of body by night; thoughtless dogs barked and howled at all hours. The children regarded him in silence and looked askance at the new-comer's highly polished shoes; and they, together with the older folk, in whispering tones, made him and his "strange manners" and "fine clothes" the subject of many prolonged discussions. Needless to say there was considerable need of adjustment before the preacher should find himself in a position to accomplish the tasks for which he had come.

But that young man rose magnificently to the occasion. Soon after his arrival one morning he appeared at six o'clock breakfast wearing a suit of overalls, a rusty looking pair of shoes, and a working shirt without necktie. In company with some of the men of the community he went forth with lunch bucket and tools in hand and spent that day and many succeeding days in sawing and nailing together rafters and other timbers for the little home mission church that was in process of erection nearby. Those who worked by his side saw that beneath that hitherto untanned skin of his was a sympathetic heart and a desire to be friendly and to unselfishly serve others. During those days the young man won his spurs, and the hearts of those mountain folk to boot. On Sundays they flocked gladly to his services and listened eagerly to the messages which he brought them. The children delighted to lean on his knees and to lay their heads on his sweaty shoulders while, after the day's work was done he sang with them and told them stories. They had come first to love *him*, and consequently to love the message which he came to bring. And it was a gloomy day for that community when the summer guest had to say goodbye to return to his seminary duties.

But what has this to do with the suitability of the missionary for rural evangelism in Japan? We believe that it has a great deal to do with it—that the problems involved in the two localities are much the same at bottom. The things which at first formed a barrier between the seminary student and the mountain people also form barriers in Japan; and the thing that removed that barrier over there likewise removes the same over here, namely, the evincing in a concrete and unmistakable way of the fact that one is on the job for love's sake and his motive unselfish service.

The unuttered and unconscious heart cry of many of the people of this land whose lives are one unending and hopeless grind is, to-day, as it was the desire of the little band of Greeks two centuries ago, "Sir, we would see Jesus." And if only the missionary could show Him to them as He was and as He is, in all His tender, yearning sympathy and desire to save and to help, our problem would be solved. But this he cannot do unless he too has that yearning sympathy and desire to save and help. They can never see Jesus Christ unless they see Him first through those who bear His name. And they can never learn to love *Him* until they learn to love His followers. Brethren, there is nothing more vitally important for us to learn than this: that we shall never be able to get the gospel into

the hearts of the country people of Japan simply by the way of our lips. When the child of the Shunammite died the prophet Elisha hurriedly sent his magic staff by the hand of his servant with instructions that it be laid upon the corpse. But this proved ineffective. And it was not until the prophet arrived in person and stretched himself upon the child's body and placed his own hands upon the child's hands, and his own eyes upon the child's eyes, and his own lips upon the child's lips, and breathed his own warm breath into the cold, lifeless mouth of the child's, that signs of life began to appear.

Has the Christian Church and missionary force in Japan been attempting to arouse into life the unevangelized masses by simply laying upon them the hard, dry, staff of creeds and formulæ, attempting, at the same time, to avoid too intimate contact with the repulsive corpse which they are desirous of raising? If so we have been beating the air, and we need not be surprised at our dismal failure to bring about results. It is by no cold, formal, recital of any sermon or set of words *merely*, however precious those words may be, that we shall be able to touch into life the spiritually un-enlightened masses of this Empire.

And now, in further support of our thesis we propose to give a somewhat detailed account of a method that is being tried out in Tokushima Prefecture, and which has many encouraging features. It is not claimed that this is an entirely new method of work, though some of its features may not have been emphasized elsewhere. This plan makes the primary school the centre or objective.

To begin with, a survey was made of the three hundred primary schools in the prefecture, with respect to their location, accessibility by automobile, size, etc. Fortunately, for this kind of survey two valuable helps are available at leading book stores. One of these is the "Shokuin Roku," or school directory. The other is a very detailed map prepared especially for use of the army. The School Directory includes every school in the prefecture, and the name of every teacher. The map is a store of useful information, indicating, as it does, the various boundaries, *ken*, *gun*, *mura*, sub-*mura*, roads, *yakuba*, police stations, temples, shrines, and schools. To give some idea of its size the map of Tokushima Prefecture alone occupies sixteen sections, each two feet square.

The three hundred primary schools average about 150 pupils each. A typewritten list was made following the order of the Directory. The number of the school is placed at the left side of

the page, then its name, its size, and lastly the village in which it is located. These schools are then ferreted out on the map and the number of each, corresponding to the typewritten list, recorded in red ink by its side.

The next thing in order is the holding of a *Kyockisha Kai*, or workers' meeting, at which a schedule is made out for the ensuing three months. Two days each week are set apart for visiting the schools. The dates are fixed upon, then the schools to be visited on those dates—two schools per day, and lastly the team for each trip. The latter consists always of at least one missionary and at least one Japanese worker, the most efficient team consisting of two or three all together.

The visit is made unannounced. The auto is stopped at a distance of a block or so from the school at a point where it can be seen as the children emerge at noon recess or at the close of school. The organ is set out in the open and the song chart hung up. Just as the children are dismissed the music starts up in lively fashion and continues until the song is learned and can be sung by all, usually about fifteen minutes. Next, an evangelistic sermon is preached, setting forth in the most simple and forceful way possible the essential truths of the gospel. By the way, we have never heard a story told to an audience of Japanese children that so thoroughly grips their attention and appeals to their hearts when impressively related, as the story of the death and resurrection of Jesus. If one wishes to arouse the intensest interest of such a group just let him ask them on what day of the week their school takes its holiday. Repeat the same question with regard to the school in the neighboring village, the schools in the provincial capital, in Tokyo, in the missionary's own country and other civilized countries, and have the children reply in each case. Then ask them why the entire civilized world has taken Sunday for its school and bank and office holiday. I have yet to find the country primary school pupil who can offer an explanation. Then watch their wide-eyed expression of surprise when you tell them that it is because the Savior of the whole world rose from the dead on that day. A similar question with regard to the Red Cross Sign over their doors may be used with similar effect.

The sermon is followed immediately, while their attention is still rivetted on the speaker, by an invitation to all who wish to accept the offer of salvation, to hold up their hands, and while the hands remain uplifted a simple, pointed, prayer is offered. At its close the

audience is asked to join with the leader, and sentence by sentence, they are taught to pray, and most of them hear their own voices in prayer for the first time. It is *mezurashii* and some of them naturally giggle. But on the whole they are remarkably in earnest. A tract is then given out, on the back of which is printed the song which has been taught them. This the children are urged to take home and read to the other members of the family. Finally, they are invited to write personal cards to the speaker. To those responding to this invitation a booklet of some kind is mailed and their names are recorded for follow-up work. The most popular booklet thus made use of in our work has proved to be *The Traveler's Guide*. Eighty responses to our invitation have been received from a single school, and between one and two thousand cards in all have come to us since last September. Many of those writing assure us that they are still singing the song taught them, and some of them that they are praying every day.

Some of the advantages of this method of work are: (1) It gives every community in the territory practically the same opportunity to hear the message. (2) It gets the message to the centres of population, since the schools are located with special reference to those centres. (3) It makes the child, at his most impressionable age, the centre of attack. (4) It undertakes to reach the home through the child, whereas it would be impossible to find the working members of the family at leisure to listen to the message from the Christian worker even supposing he could personally visit every one of them. (5) It often enlists the interest and sympathy of the principal of the school, to whom the entire community looks, more than to any other individual, for guidance and advice.

Of course this work must be designated seed sowing. But without seed-sowing there can never be a harvest. And yet while we are still in this preparatory stage there are evidences in many localities that the seed is already beginning to germinate. A few years hence these boys and girls will be the fathers and mothers of the homes in our territory, and the gospel messenger will have friends to welcome him wherever he goes.

This is rural evangelism, and the missionary can do it, in fact is doing it. When asked his opinion regarding the suitability of the foreign worker for rural evangelism one missionary of many years experience replied thus: "Not only is he suitable, but his power of initiative and his spirit of helpfulness are indispensable." Just as

it would be impossible for the missionary alone to accomplish anything in this pioneer work, judging from past experience, it would seem that at the present stage of Christian progress in Japan, the native church alone would make little advance. The foreign and the native worker complement each other. The unevangelized areas may be designated a kind of "no-man's land," and the most satisfactory results appear when the two march shoulder to shoulder as devoted allies and lay claim to this territory in the name of our King.

But in saying this we wish to emphasize the word *pioneer*. We believe with equal conviction that after any given piece of work has passed the initial stage it is essential, for the most satisfactory development of the work, that all foreign control and connection, both financial and otherwise, be absolutely withdrawn and that the responsibility be laid entirely upon the Japanese. The missionary should keep his tent moving into hitherto unreached localities. The motto adopted by the Apostle Paul for the accomplishment of his own program should be the guiding star of every evangelistic missionary: "Yea, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation; but, as it is written, they shall see to whom no tidings of him came, and they who have not heard shall understand."—Rom. 15: 20, 21.

We cannot help but wonder if the dearth of Christianity's harvest among the rural masses is not due to our failure to faithfully sow the seed, and especially to our failure to centre our efforts upon the young. And would it not be a magnificent step forward if this Federation of Christian Missions should place itself on record as determined to definitely undertake the task of systematically giving within say the next five years, to each and every community in Japan where there is a primary school, the opportunity of hearing at least once the message of Salvation?

A. P. HASSELL.

Important Views on Village Evangelism.

FUNDAMENTAL QUESTIONS

I—Question of Villages from Historical Point of View.

Looking back over the long history of nineteen hundred years of Christianity, we think it a strange thing that slavery was practiced a long time in Christian nations which believe all men are brothers, having God as their Father. It was only some eighty years ago that this slavery system was entirely abolished. While men and women are equal before God, it is only recently that a Christian nation began to recognize the equal rights of men and women. Jesus regarded the sacredness of little children, declaring that "No man can enter the Kingdom of Heaven unless he becomes as a little child." Yet the Christian Churches have learned only recently how to respect little children.

It is a similar fact to these that the country people have rendered a great service throughout the history of mankind, with but very small compensation. They are the benefactors of mankind, and have supplied material necessities of living to mankind for several thousand years, yet they themselves have been disregarded during all that long time. Only recently some thoughtful persons have brought this out and made it to be a great problem. They have begun to study with great enthusiasm the ways and means of saving these country folks. This study is a joy, though a very slow task.

In John's Gospel (12:14), it is said, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do." These words about doing "greater things than these" we can apply to the problem of Village Evangelism. It seems that the Christian Churches of the world have met the greatest problem ever dealt with before.

The success of Village Evangelism must at the same time be the success of the industrial reforms. Because, unless evangelism marks a turning point in the poor state of economics in the villages and afford an assured surplus of living, the villagers will not listen to the Gospel of Jesus.

In the beginning of the Meiji era, Christian evangelization succeeded chiefly among the young people of the Samurai class, who were students at the time. Later, in the latter part of the Meiji and in the Taisho eras, it is not too much to say that the success of Christian evangelization was limited to youth and students generally. This fact shows that those who accepted the religion of Christ had leisure and an assured livelihood.

Well then, how can this industrial reformation be achieved? We believe, not by capitalism, nor by communism, but it must be achieved by co-operative methods, which, through mutual sympathy and understanding, can make secure mutual profit. However, this question is extremely complicated and involves many subjects, and can only be solved as the result of strenuous and untiring and painstaking exertions in the study of the subject.

II—Fundamental Relation between City and Village.

The present civilization is limited to the city, which is like an employer and the country like an employee. The latter works and sends the material necessities of life to the city, where the people consume these things without thought of the painstaking toil of the country folks. They spend their time in establishing all sorts of civilized conveniences and, moreover, they spend their time and money in pleasure seeking. On the other hand, the country people envy the citizens who live in comfort on the resources of a livelihood which they supply to the city. It is, therefore, a natural thing that the country folks wish to leave their solitary native places and join the city people.

When the fundamental relation between the city and the village is studied from a scientific point of view, the remoteness of culture of the one from the other leads the life of the nation into an ever increasing unrest and into trying difficulties. The city people should try as much as they can to maintain health of body and mind by adopting the rural life; while the villagers should strive to come in contact with the city culture as much as possible and introduce into their monotonous lives the stimulation making for development. In this way the city people and the villagers can maintain a balance of culture between the two classes, and can make the life of the nation a happy one.

III—Reconstruction according to the Christian View of Life.

The villagers' object of life in Japan lies in materialism and they are slaves of vain and formal habits and traditional customs. They

are far from aiming at high, noble and spiritual ideals, thus lacking in cheerful and positive prospects. Since they stick to such a view of life, it is impossible to bring to the present poor villagers a bright, hopeful turn to their lives. The reason the villagers in Denmark attained such a high degree of culture is because they believed in the Christian view of life. Among the population of 3,260,000 souls, 3,240,000 of them believe that they are the children of God. They have the same common faith and like ideals, and seek to make their homes a representation of Heaven, their country the Kingdom of God. Without this ideal view of life, the improvement of production and supply by co-operative unions and other various methods, can never be attained whatever the means used may be.

PRACTICAL MEANS OF VILLAGE EVANGELISM

I—Economical Guidance for Better Security of Living.

Mr. Sugiyama has said, "It is the same as giving pearls to swine, to preach to those who have no bread." The present village of Japan consists of three grades of farmers. The independent farmer who works on his own farm; a tenant farmer who also works on his own farm at the same time; and, thirdly, a purely tenant farmer. One half of these farmers cannot make both ends meet. The lack they suffer from is on the average about ¥200 per family among the independent farmers; ¥170 per family among tenant and half-independent-farmers; and ¥130 among purely tenant farmers. This shows that the generally poor condition of the farmers is nothing to be wondered at. The area of arable land for one farmer in Japan is limited to only one *cho* and one *tanbu*. (1 *cho*=2.45 acres; 1 *tanbu*=0.245 acres).

Japan is an island country and the weeds grow exceedingly thick and fast as compared with other countries in the world. And so farmers spend much of their time and energy in weeding. Under such circumstances, there is no hope for the stability of the farmer's living in Japan. Holding this view, a Christian versed in agriculture took a company of Japanese immigrants to South America. It must be noted, however, that the expenditures in villages can be much curtailed by effecting a reformation in the consumption.

(1) As to food, rice can be greatly economized by using barley for one of the meals every day. The vitality and energy of the nation can be increased by the vitamin B, which is to be found in barley.

Stomach diseases can be decreased. The fact that our people gave up barley as their food has been followed by very bad effects, both on the financial and sanitary state of the villages.

(2) As to beverages. A wonderful improvement can be effected in sanitation, finance, and the morality of the people by means of temperance. The amount of silk export, in the fifth year of Taisho (1917) from Japan, was five hundred million yen, and the same amount was spent in *sake* drinking. In the tenth year of Taisho (1922), the silk export was calculated at one billion yen, and such was the amount of *sake* consumed in drink. Since the eleventh year of Taisho (1923) the export of silk has decreased, while the *sake* consumption has increased year by year. Now it is one billion five hundred yen. Thus showing the *sake* consumption is more than 50% increase over the silk export business, which is undertaken by the whole nation. This is a very serious problem, not only to the finance of the country, but it involves life or death with the people. Absolute prohibition must be encouraged by all means. Village people have less difficulty than the city people in abstaining from the habit of drinking, because they are exposed to less temptations to other vices than city people. A good example of prohibition is shown in Takasemura, Kanraku District, Gumma Prefecture, where the village is reaping good results from the enactment of prohibition.

(3) Economy of Fuel. In Japan the consumption of fuel amounts to two billion yen annually. Calculating at one billion nine hundred yen as the total amount of rice production—fifty-five million *koku* (1 *koku*=4.9629 bushels), thirty-five yen worth of fuel is consumed against one *koku* of rice. There is no other country in the world, outside Japan, which pays such a high cost for fuel. It is the villagers who waste fuel the most. The economy of fuel in the villages must be effected by partial reconstruction of their houses. The best type may be the Korean style of heating the house. In that case the heating service would be done at half the expense and, moreover, the ashes could be saved as a potash fertilizer. The forests which stand for fuel purposes might be made to grow for use as timber, so that timber might be procurable at less expense than at present for building enterprises.

(4) Births, Weddings and Funerals. Curtailment should be made of the necessary expenses connected with ceremonies for these occasions. In addition to the annual loss from their occupations, the villagers have to suffer another kind of setback to their home finances.

As a survival from the customs and vanity brought down from the feudal era, extraordinary expense is lavishly indulged in at one of the ceremonies mentioned. The expenditures on such an occasion amounts to the loss sustained covering several years. This custom must be reformed by adopting the Christian way of doing without delay. In the village of Shiba, Nawamura, Saba District, Gumma Prefecture, the villagers observed the regulations of the authorities not to use *sake* at any ceremonial function for thirty years, and thus they saved the village from utter destruction.

(5) Waste of Fertilizers. The ashes of potassium which is produced from fuel, burned all the year round, are being scattered about and wasted. In poultry farming, chicken droppings can be used for effective manure if they are carefully preserved. In Gumma Prefecture the use of fertilizer per one farmer's household is over two hundred yen. If one hundred chickens are raised they can easily save eight hundred *kwan* (1 *kwan* = 8.28 pounds) of a perfect fertilizer from these in one year. When this is mixed with potassium fertilizers, it will produce perfect fertilizer and the household need not have to spend even one sen for a fertilizer, though the poultry farming itself may not yield any profit. By doing this, the villagers can save two hundred yen per family. In Denmark the poultry farming is the occupation of a farmer's wife and daughter. They are deriving a profit of ¥480 therefrom per family.

II—Purchase and Supply.

Let not an individual do the purchasing of necessary goods by himself. But there should be organized a supply association after the Rochdale system of England, founded on mutual investment, and the making of purchases by wholesale directly from producers, to be sold at retail to the members of the union, and not through the commission merchants. In this way an individual can buy things at a cheaper rate than the market price.

At the same time a certain amount can be set aside as reserve according to the consumed amount. This reserve fund can be added to the capital at the end of the year. When the capital grows bigger, it can be used for the founding of some positive enterprise. Gradually as the years go by, the capital will become a wonderfully increased fund.

In Rochdale, England, twenty-eight workmen formed a supply association in 1844, each investing £28, under the name of "Fair

Pioneer." At present, after a lapse of eighty years, the members of the guild count as many as four million five hundred thousand in England alone, and the capital as much as one billion two hundred thirty million yen. The purchases amount to one billion seven hundred million yen. This guild has grown to include many families outside of England. The Eastern Federation (Kanto Remmei) Supply Association, established in Oshima machi, Tokyo, in the ninth year of Taisho (1920) by Mr. Okamoto, has grown so strong as to deal with the purchase of more than four hundred thousand yen within six years.

III—Guild System of Productive Economy.

In Japan in silk production the reeling union holds a large place. Aside from it, there is no other union of producers worth mentioning. This reeling business becomes a source of decadence to the villages. Our Home Department chose and recognized four model villages publicly in the thirty-eighth and thirty-ninth years of Meiji (1905) and made public their work. The first of the four was Inatori village, Izu Province, with Mr. Matakichi Tamura as the head man. Mr. Tamura by his administration and hard work for thirty years, formed a productive guild for aquatic, agricultural, and forestry products. He made his five thousand villagers join one of the above guilds. Through the working of three Associations of Supply, Production, and Education, he built a primary school at a cost of fifty thousand yen from the fund, and a hospital, with a graduate of the Medical College of the Imperial University as the head doctor, and put up for the district office, a stone building. The village road was paved with stone. Village taxes were disbursed by the tax paying union. The receiver of the taxes refunded to the members of the league, at the end of the year, the surplus taxes paid. There was not one man in the village who sold *sake*, and therefore, not one man who drank *sake*. There was not one poor man. It is said that the forest owned by the whole village in common will produce, after sixty years from now, a fortune worth thirty thousand yen for each family. This is very much like the village civilization in Denmark.

To our profound regret, Mr. Tamura died, leaving no great character to succeed him, and this model village gradually deteriorated, having no spiritual leader, and lost the title and honor of being a model village. This is a good example to prove that a village in Japan can be improved by means of the co-operative system.

Free Education and Its Practical Method in Villages.

How can a man be trained to equip himself with capacity to solve all the problems concerning villages discussed above? A man must know the condition of villages in the other parts of the world as well as in Japan, and he must be taught and trained to equip himself with the knowledge of how to realize all the ideals mentioned, and to put them into concrete practice.

The National High School in Denmark is really a good example to us. This institution has for its object the giving of lessons on character building to the young men in the villages, when they are free from rural work. It is the Christian call that provided such a firm foundation for rural education in Denmark. The motto of this school is expressed in this way:—"This Institution teaches the nation to love God, our neighbors, and our country's forefathers." Now why do they teach us to love God, man, and the country of our forefathers? The reason for doing this is the spiritual way of teaching noble thoughts and ideas about life, so as to bring in the Kingdom of God on earth. Practically, it is aimed to teach young men to cultivate the power to realize their high ideals in life. In Denmark, they call this historical education.

The history of the civilization of man, the history of the world and of religion, and also of science is taught in historical order. It is also taught that their forefathers had to work hard to bring forth the present day development of their country, and they are, moreover, encouraged to display their originality and endeavor to create a new civilization for their country.

In practical education, the oldest son of a family, the second and third sons, young men and girls must be educated in a different way for each. Because the problems of arable lands, population and food are the subjects of study for the second and third sons, the same branches of study are for young girls who are to marry them. The oldest son must be taught to have a clear mind and self consciousness against the transition of the times, to throw away the bad habit of temporizing and to live in new thoughts and to devote his whole strength to the working of the new economical organization. All must know the village problems, seen from a historical point of view; what is fundamental to the improvement of the village; and the fundamental relation between the city and the village. They must learn the Co-operative Principle versus Capitalism.

In addition to the education of the second son, and others, there must be taught the practical method of the cultivation of new colonies within their country. In our country here in Japan, 78% of the area of the forests and plains still remains to be cultivated. Before we send out colonists to distant countries like South America and South Manchuria, we must think of the uncultivated pieces of land lying in front of us in our own country.

In doing this the old ways of agriculture are of no use. Agriculture is not enough to raise food supplies. Stock farming ought to be more encouraged. A guild should be organized to enterprise dairying, poultry farming, fur farming, and hog raising. This must be started on a small scale at first, and carried on by a slow but steady progress, until the village derives a monthly profit.

Practical Methods of Village Evangelization.

What I have said above is the fundamental and practical side of the village development in Japan. In starting the village evangelization in Japan, the attitude of the church to the village problems already discussed; how educational problems are to be solved; what kind of preachers the church should send to the villages; and how and where can the funds for evangelization be obtained—these are the most important points of my address to-day.

I—As a practical question, where should the preacher begin his evangelistic work?

According to my experience, I am afraid that village evangelism will be a failure, no matter where the preacher has his home in the village and preaches. Of course there may be some exceptions taken to my opinion. However, earnest preachers, both Japanese and foreign, have tried to do this and have failed during the past forty or fifty years, without exception. I am, at present, in charge of four churches and one of them is a village church among the mountains. This church was built forty years ago and has had more than ten young men and young women of the third generation baptized and received into the church, and the total number of members is more than forty. I have been working for this church eight or nine years. Still it is not in a position to have an independent pastor of its own.

Gumma Prefecture has a special season. In May every year sericulture begins and for the whole of five months the entire family simply absorb themselves in the occupation and have no time to spare

for other matters. Preachers cannot do work during this period. Well, then shall we have the preacher engage in agriculture for the purpose of getting an experience of the village life? In a farmer's life, he would when he is not busy with farming, and when he should be preaching, have to employ most of the time storing up wood and charcoal. He must make preparations for sericulture, and the trimming of the mulberry trees. Since the funds for farming are limited, he being so inexperienced in the technique of the occupation as he did not learn it in his boyhood, and spent most of the time in schools, the preacher could never persevere in his position.

II—How can the funds for evangelism be gotten?

If there be preachers who will live in the villages, they must suffer limitations. If a preacher lives in one village, it will be very difficult to preach and lead men of another village. This is not to be explained by reason, but is due to a very old and traditional clan-nishness. Thinking of all these difficulties, it will be advisable for village evangelism to be done by the preacher living in a small town which is surrounded by villages. This is wise because the villagers and people in the towns have seasons for leisure, and can be preached to at different times. When the farmers become busy, the town folks enjoy leisure hours. In this way the preacher can utilize all his time all the year round in preaching at different times to different people.

Evangelism in the town can succeed in raising funds for evangelistic work from the members of the church as it grows in membership. It is also easier for the Japanese Churches, limited in funds, to reinforce financially a church in a town than in a village.

III—It is easier to have the headquarters in a town in extending evangelistic campaigns in all directions.

It is more convenient to have an evangelistic center in a town than in a village in order to bring together the young men of the surrounding villages when meetings are undertaken for culture of the young men. It is also most convenient to have the offices and headquarters of the productive and supply association in a town for collecting and distributing the goods and capital of the guild.

Unless the funds for village evangelism be supplied by that village which is being evangelized, evangelism will be difficult to undertake, though this will be tried throughout the country in the future. An easy way to get funds for village evangelism from the

village itself is to make an official regulation to appropriate 20% of the profit, which comes from the productive and supply associations, to the evangelistic work. If this plan can be pursued, the foundation for village culture will be gradually laid by the experience and development of knowledge gotten through preaching, lectures, libraries, excursions for study, and social survey work.

The foundation of village culture by evangelism must be done in the same way as is done in the High School in Denmark, for giving character building education based on Christian belief; and to teach the villagers to love God, man, and the world. A Christian spirit must be planted in their hearts, a longing for the building up of the Kingdom of God. Without these the fundamental question of village evangelization can never be solved. To achieve this the same educational movement of the village young men, as that in Denmark, must be undertaken, at the church in the town.

Village Evangelism in Shibukawa.

At the close of my speech, I would like to be allowed to say something of the experiences I have had in Shibukawa during the past ten years. Shibukawa is the land of my forefathers, and my family has lived there for a few hundred years. I became a Christian at the age of sixteen, through Bible study, and I have been wishing to develop the country after Ninomiya Sontoku's plan. While I was studying in one of the schools in Tokyo, I investigated Ninomiya's Hotokusha. I went out and inspected the ideal village of Inatorimura. After I graduated from the theological school, I went to Korea for evangelistic work. While in Korea I entertained a desire to preach to the Koreans, but had to leave Korea without fulfilling my plan. I came back to Shibukawa, my native place, in 1918, and set myself for the first time to village evangelism as my life work.

The first year I engaged in agriculture in order to develop my physical strength. I wished at that time to contribute something to the village from the industrial side. I started three establishments—a flour mill, rice mill and macaroni factory—and sold to the consumers directly from the producers. On the other hand I published a periodical called "The Seed Sower" and distributed 3000 copies in the village. I wrote pamphlets on Evangelism, Industry and Education, and held Sunday School and services in my home.

While I was helping several churches in Gumma Prefecture, for five years, I came to think that village education must be undertaken in order to realize the ideals of Industry and that without it effort would be in vain.

In the spring of the thirteenth Year of Taisho (1924), I gave over the work to my successor, who was trained in manufacturing and business, and I myself put all my efforts in village evangelization and education. I organized the Shibukawa Church and ministered to two other Churches at Azuma and Nakuta, and I established three popular schools like those of Denmark. At Shibukawa I taught the villagers in the school every night for three months, when the farmers were not busy. At Azuma and Nakuta, school was held every Sunday afternoon and an evangelical service every Sunday night. In the autumn of the same year (1924) a kindergarten was founded. Some young men who studied at the popular school club, organized a supply association in four villages. Accompanied by these young men, I held lecture meetings on village problems and evangelical meetings in several villages while the farmers were at leisure. After five years of hard work, a good poultry farming guild was formed as a productive union. This year an officer of the Church is the head man.

With the purpose of getting funds for developing work in villages, an agency for a life insurance company was formed, and a Christian young man put in charge. With the commissions earned from insurance village cultivation was done.

In July, this year, the first lecture meetings were held in four villages in succession. Mr. Okamoto, head man of the village young men's school, was engaged to make speeches on "The Fundamental Solution of the Village Problem," "Population," "Food Problem," "Education in Villages," "Enterprises of the Village Association," and "Farmers Civilization in Denmark." It is being planned in the fall of this year to form a Student Government College Union, and to send out two young men from each union to the village young men's working school in Shizuoka Prefecture, to study. Others will be taught at the Self-government College Class and at the popular institution. Those who stay a long time to study at the popular school will naturally be baptized and become Christians. In this way, from two to six people in the surrounding villages have become Christians. Among the eighty converts I had during my four years of ministry, about forty of them are village young men.

Conclusion.

About 130 years ago, a young pastor named Malthus presented the problem of population and food. The world was surprised when it faced this great problem. The experience of a century proved that the opinion of Malthus concerning population was wrong. The estimate was that six hundred million population at the end of the Eighteenth Century, would increase to four billion eight hundred million in the Nineteenth Century. In reality it reached only one billion and a half.

In the development of village evangelism, we must show a new model village constituted of Christian young men who are trained in the Christian Co-operative principle and in the new spirit and new economic organization, effected according to the spiritual culture system of Denmark. It will serve as the guarantee of success of village evangelism.

In the twenty-first chapter of Revelation we read, "I saw a new heaven and new earth." Isn't this prophecy going to be realized in village civilization, in an economic system based on the Christian spirit?

In short, in Village Evangelism, in the first place, there should be a cultivation movement for villagers, and then educational work must be undertaken and then a productive and supply association organized. Spiritual talks will continuously be given at the church throughout the year. If a pastor work with zeal and untiring spirit and strong faith, it is sure that a strong evangelistic foundation will be established. A village pastor must never even for a moment forget Christ's words. "It is more blessed to give than to receive." He must always bear in mind that he gets very little material compensation. With this determination, a Christian preacher will succeed in Village Evangelism.

It is blessed indeed to think that it is by the grace of the Cross that a village preacher works happily, enjoying the fresh air and bright sunshine, and is surrounded by the beautiful scenery all around. It is my earnest prayer that our brothers in the villages may soon find enlightenment on their economic condition in the villages, and that they will give heed to the gospel and experience salvation from sin.

YOTARO KURIHARA.

Conference on Applied Christianity.

Notes of an Address on Motives in Industry.

I think it would be fair to say that the division between those who believe in the possibility of a better society than the present one and those who do not is largely due to a different conception of human nature. We may perhaps boil the question down to this issue: Is it possible to develop the economic resources of the world, to have a progressive policy in industry, to build up an economic order without calling in as a permanent factor the profit-making motive? How far are the acquisitive instincts, through the action of which the present industrial development has largely been made possible, really essential? Would the removal of the possibility of drawing large profits from industry involve a serious slowing down of the whole process of economic development to the permanent loss of mankind? The prevailing pessimism in regard to many of the schemes of social reform is very often found to rest upon a pessimism in regard to human nature, coupled with a very firm conviction that material progress and the continual raising of the material standards of life are highly desirable, if not essential, to humanity. I wish, therefore, to-day to say a few words on the general question of Motive in Industry.

There is a general assumption in many quarters that the development of industry has been possible in the past, and will be possible in the future, very largely because there are great fortunes to be made, because people, by devoting themselves to such work, are able to get beyond the level at which they are under the necessity of constantly labouring for their daily food and reach a position of leisure, security and comfort which is denied to the great majority of their fellow-beings. We might even go further than this, and say that the motive with many people is assumed to be the acquisition of so much wealth that they are in a position to exercise power in the world of men, controlling the lives of others and free to develop their own lives. In the first place it is necessary to point out in regard to this conception of the motive in industry that it rests upon the assumed inequality in human society which comparatively few are prepared frankly to face or state but

which a great many regard as axiomatic. The following quotation from Colquhoun's "Resources of the British Empire" brings out this point very vividly:

"The palm in this line belongs to the English economist, the Rev. J. Townsend, who wrote under the name 'The Well-wisher of Mankind' against the Poor Law. In his masterpiece, which lived to see a second edition—'A Dissertation on the Poor Laws' (London, 1817), pp. 39-41, quoted by Marx, 'Capital,' vol. i. pp. 602, 603—he explains to us that the poor are improvident and multiply rapidly in order 'that there may always be some to fulfil the most servile, the most sordid and the most ignoble offices in the community. The stock of human happiness is thereby much increased, whilst the more delicate are not only relieved from drudgery...but are left without interruption to pursue those callings which are suited to their various dispositions.' The Poor Law 'tends to destroy the harmony and beauty, the symmetry and order of that system which God and Nature have established in the world'" ('Marxism v. Socialism,' by Vladimir G. Simkovitch, 1913, p. 107). The reverend author was "rector of Pewsey, Wilts, and chaplain to Jean, Duchess Dowager of Atholl." His "Dissertation on the Poor Laws" was first published in 1786, and was more than once reprinted during the ensuing thirty years.

The very fact that this is so brutal and indefensible a statement of a position serves to make clear the underlying assumption to which most people close their eyes. If profit-making is to be frankly recognized as a legitimate motive for the development of the resources of the world, if we are to build our economic order upon profit-making, we must frankly recognize that some such philosophy of life as lies behind this quotation is ultimately involved.

A further preliminary point needs to be emphasized. As I have already pointed out, the defenders of the present industrial system not only assume a profit-making motive, but also assume the desirability of an indefinite raising of the standards of living and a rapid development of the material resources. There is nothing to be gained by closing one's eyes to the very great gains that have come to mankind through the raising of the standards of material living from the conditions of the Middle Ages to a typical American city of to-day. Improvements in cleanliness, sanitation, education and in many other directions are not simply material but affect profoundly

the spiritual life of mankind, and the social reformer makes a great mistake if he underestimates the importance of this development. Further, it is impossible to deny the influence of the profit-making motive during the last century or two in making possible the rapidity of this development. Where, however, we may be permitted to question the assumption is, first of all, as to the need for such a rapid development as has actually taken place. Has not this development, as a matter of fact, led to a squandering of the resources of the world in such unreplaceable things, for example, as oil and coal, and has it not also been a prime factor in the development of the acute situation as between capital and labour, leading to a constant strain in the body politic and to much distress in individuals and in whole classes of people? Further, we as Christians must ask the question whether the material development, desirable as it is in itself, is really worth the cost involved in the virtual slavery of great numbers of persons who are bound to the industrial machine by sheer economic necessity and who have little if any chance of developing the higher sides of their nature. Without, that is to say, discounting in any way the positive advantage of material progress and the effect it has upon the spiritual life, a just estimate of its value for human society cannot be reached without taking into account the countervailing disadvantages and losses. The brilliant success of the industrial movement of the last century blinded the eyes of many people to these losses. To-day we are waking up to appreciate them, and some are even going so far as to question the reality of the gains themselves.

To come back, then, very definitely to the question of motive. It has been said that "the modern controversy between the believer in a new order of social democracy and the most enlightened adherents of the capitalist system turns in fact on the efficacy or indispensability of the motive of profit-making." Let us agree that the profit-making motive has been a factor, perhaps a controlling factor in this rapid development. Let us admit that there is a definite chance of slowing down the whole process if the profit-making motive be eliminated. But let us also frankly consider whether the estimate of human nature based upon the efficacy and necessity of the profit-making motive is after all the truest one. Can we accept the idea of human personality which grows out of this assumption? Is it ultimately true? Can it provide a satisfactory basis for a society built in righteousness—the only society, as we believe, which

can permanently endure? To these questions the Christian is bound to answer with an emphatic "No." To him there has been shown the possibility of a life lived not on the basis of self-regarding activities but on the basis of other regarding and sacrificial ones. For him the standard of human life is One Who lived not to please Himself but others, who exhausted Himself in the service of His fellow-men, who offered His life freely for them. And this standard is not regarded by Christians as the standard of an isolated life, even though Christ has been seen as the unique manifestation of the Father.

In considering, then, the possibility of establishing a satisfactory industrial system on something less than the basis of the profit-making motive, we may consider the following points:

(1) We may note how much of the best work in life is not done primarily for profit, in fact, how very much is done without any consideration of profit at all. Examples of this will come to our mind at once: the self-sacrifice of the soldier in war-time who offers himself for love of country; the equally splendid self-sacrifice of those who save life in time of peace, thinking of nothing but the person who is threatened by drowning or fire and risking their lives perhaps for an entirely unknown individual; the magnificent work of scientific research, a large part of which is done by men who can never hope to gain from it more than a bare livelihood, if that, and who work for the joy of discovery and the satisfaction of making a contribution to the world's knowledge; the large amount of work that is done for the satisfaction of good craftsmanship. Many who work for a salary or wage get their real satisfaction not out of the money they earn but out of doing as well as it can be done the particular job which they have undertaken, and many who are not dependent upon their earnings are, as we know, giving fine service to the world for the love of doing well some specific thing, whether it be in the field of art, literature or elsewhere. A great deal of the medical work of the world which is given often freely, or if given for money received, finds its inspiration rather in the satisfaction of healing and helping and not in the thought of profit. Above all, we should consider that which is given out of pure friendship and love, the many things that are done as a kindness from friend to friend, and supremely the mother's devotion to her children, putting in what money could never buy out of sheer love. Just to pass through in one's mind a few of these services being rendered every day by

countless people, unknown as well as known, is to give one reassurance as to the possibilities in human nature and a confidence that, after all, far better things are done in this world of ours for other motives than even that which is done for profit-making. Long before the child appreciates the value of money or the possibility of earning or amassing it he has learned in most cases the joy of work, the satisfaction of serving other people, the interest of creative effort. If our education were more definitely directed to strengthening these motives and to showing the growing person what deep and lasting satisfactions can be won through work done under the influence of these motives could we not be laying a broad basis for a system of industry based on something better than profit-making?

(2) We may further note the power of organizations in the world which are held together not by self-interest but by a devotion to a common cause. The number of societies for the promotion of scientific or artistic or literary pursuits, the various patriotic organizations, in measure at any rate the political parties and the Christian churches all provide examples of groups which, while a certain amount of self-interest may be involved in their maintenance, make their primary appeal to quite other motives. For many people, at any rate, a large part of life, especially of the interests that grip them most, is to be found in connection with some group or groups that are held together not by self-interest but by the joy of association, the determination to achieve together some worthy end or the development of the physical frame and the opening up of the mind.

(3) May we not also look at the quality of the work done, and in that connection realize that work of the highest quality is not work done for self-interest or for profit-making? What is needed in the world is not so much to increase the total amount of work done as to raise the quality of what is done. While men may be driven to work hard for sheer economic necessity or while they are spurred by the profit-making motive, to tremendous efforts, the satisfaction that comes out of high class work is more ordinarily developed in other ways:

“What the establishment of a genuine co-operative commonwealth requires in the way of an advance in morality is no more than that those who have the gift for industrial organization should be, not saints nor ascetics, but as public spirited in their work, and as modest in their claims to a livelihood, as our quite normally human scientific workers, teachers in schools

and colleges, our whole army of civil servants of every degree and kind, municipal officers of every grade, the administrators of the consumer's co-operative movements, and the officials of the trade union world." (From "The Decay of Capitalist Civilization").

While there may be and is an element of personal advantage in many of the things that are done which are of the highest order, I do not think it can truly be maintained that the profit-making motive is either primary or essential in work of this class.

What, then, are the motives upon which a suitable economic order could be built, motives which would lead to a progressive development of the resources of the world, and which along with supplying the economic needs of mankind would bring harmony and goodwill among all concerned? It seems to me that we may at least count upon three motives which may be regarded as characteristic of man at his highest point of development.

First of all there is the motive already referred to of good craftsmanship. Any well-trained person knows the difference between doing work well and doing it ill. The satisfaction to be gained from a well done piece of work is something that goes very deep, and I believe that a more adequate training of men and women for the jobs they have to perform would develop this motive more and more. Of course, it may fairly be said that a great deal of the machine work of the world to-day gives little scope for good workmanship. There is so much that is purely mechanical and that tends to become monotonous drudgery. A well-ordered society would see to it that work of this type was shared up and that no worker was continuously devoted through all his working years to that type of work which gives practically no possibility of satisfaction for good workmanship. I do not myself see how it is possible to supply the needs of the world, with its present population, without there being a good deal of work of this type in which the motives now considered cannot be enlisted. But I do think that it is possible, if we are really determined to do it, so to arrange the work of the world that no undue burden for work of this kind should fall on any one individual.

(2) Community service. If the work that is done by men, even where it has to be monotonous and uninspiring, can be seen to be community service, a great deal of difference will surely be found in the quality of the work done and in the joy of doing it. To a vast number of people to-day the work they do appears simply as

providing the necessities of life for themselves and luxuries for the employer, whether the few in a small business or the vast number of shareholders in a great limited company. The general understanding in business is that the commodity will be sold for as much as the market will stand, that the worker will receive as low a wage as he can be secured for and that the profit to the capitalist will be as large as consistent with these two prior claims. That is to say, the margin of advantage always seems to work out for the small number of capitalists rather than for the community as a whole or the mass of the workers. It is this unfortunate state of things which develops resentment in the mind of a worker, and that resentment can only be cured by so organizing industry that it will in practice be a community service and that good service for the community shall be the first aim of all concerned.

(3) Building for the future. The higher development of human and even animal life shows how the conception of the generations to come begins little by little to enter in as an important factor even in the struggle for existence. In mankind this, of course, is developed to a higher point than anywhere in the animal world. If the work which is done by men can more and more be seen to be a contribution to future generations there cannot fail to be a higher standard of work. The task of education undoubtedly includes the implanting of this motive as well as the other two previously considered, so that they may become strong and develop as important factors in the fashioning of a better industrial system.

Using such motives as these we get into business the family idea. Christianity, it seems to me, stands for the conviction that such an idea is possible. The Kingdom of God is in the last resort a family of which God is the Father. The application of the Golden Rule in business has been proved possible again and again, and where this is really done a new family spirit is developed among all concerned, including owners, managers and workers, and a sense of responsibility to the community at large and to other less favoured workers in the same industry. At the English Church Congress in 1922 the Archbishop of York, who has just been called to the supreme position in the Anglican Church, thus delivered the Christian judgment on the "vast system of beliefs and practices and policies, industrial, political, international, . . . which we may roughly call Western civilization. It reached its zenith in the last century. It was admirably contrived for the production of wealth and power. With

magnificent enterprise it yoked to its service the discoveries of science. It created and satisfied a thousand new demands of comfort and convenience. It called into being a vast industrial population. It stimulated patriotism by its belief in the survival of the strongest. But its motives, governing individuals and classes and states, were non-Christian, self-interest, competition, the struggle of rival forces. Now these motives have overreached themselves. They are breaking the fabric which they built. Surely the truth of this is writ large in the outbreak of the Great War and the perils of Europe to-day. The fabric itself cannot be overthrown without disaster. But if it is to be a blessing, not a blight, to mankind, its motives must be transformed."

Is this judgment one which we, as Christians, are prepared to accept, and if so, what does it mean for the development of industry, whether in England or in Japan? Where the Church breaks down is that it talks so much in generalities and often seems only interested in drawing people out of the present social order, making a little haven of rest for them in this world and promising them eternal joy in the next. If Christianity is going to be a factor in the developing life of mankind, I am convinced that we have got to proclaim our belief in these higher motives, our belief in the divine in men which can be stirred to supreme effort and self-sacrifice and made dominant in human society. And I believe, furthermore, that we are called upon to think out in relation to the specific problems of our own country and of each industry what such changes mean in practical organization of our economic life. The old evangelical appeal has been tremendously powerful in turning men from self-interest to a Christ-centred life, in leading many out into heroism and philanthropy and the quiet endurance of evils which could not be removed. The new evangelism must give now no less strength on the need for individual conversion, for the changed point of view from the self-regarding private minded life to the Christ-regarding public spirited life. It must stake out a claim for the Christianization of human life, as the Jerusalem findings say, "We believe in a Christlike world. We know nothing better; we can be content with nothing less." Men must be enabled to see what this means and must be called to dedicate their lives without reserve to it, and along with this must go a great educational campaign to build into human society the conception of an economic order based on such motives as those we have considered, growing out of a new life manifested

in individuals. Thus the new evangelism will be essentially educational, but will not be the less an appeal to the will. It will be essentially social but will not be the less an appeal to the individual. It will lay stress upon the structure of society but above all upon the motives which are needed in order to make any new structure possible and workable. This is the call which comes to our generation, a call involved in the essential and original Christian Gospel, but rediscovered to-day in the light of our social distress and in the light of our growing international life.

DR. HENRY T. HODGKIN.

One Million Christians in Japan.

I am a captive of a missionary. I was converted through contact with the Christian personalities of Dr. Myers and Dr. Logan. Before I had read the Bible fully, my living in their homes had convinced me of the value of the Christian life. We need more missionaries.

I. How to Win Japan for Christ.

A. New Social Classes.

Now what are our tactics to capture Japan? The other day Dr. Bates said that missions in Japan had reached the third stage—the first stage had been mission work in the cities, the second had been mission work in towns, and that now we must do mission work in the country. That was well said,—however, so many things are left undone yet even in the cities. We need to reach not only the rural districts, but new social classes. From the middle class downwards the people are as yet untouched.

The early Japanese Christians were samurai, chiefly those defeated by the Restoration army. They had no place to go but heaven, and so they went to heaven! There was also a smaller group represented by the Kumamoto Band, from the victorious side, who were ambitious for advancement and civilization and enlightenment. They thought that if they became Christians they could become prime ministers! These Meiji Christians were very fine in the beginning, but within twenty years, the defeated ones, who had sought Christ for comfort, became wealthy; and the seekers for light became philosophers. There was something lacking in both types. We need more thoroughgoing Christians in Japan.

We shall find them among the laborers. If we want to Christianize Japan we must reach the ten million new voters, and the forty millions of their families. Only about one percent of this new group have heard the gospel.

B. New Methods.

As Christ was Prophet, Priest, and King, so the missionary is meant to be like Him, to be a small Christ, doing an all-round work, which maintains a balance of these three main ways to reach the

hearts of men: (1) By direct evangelization, (2) by education, (3) by service. Taking first,

1. **Direct Evangelization**, I want to divide the field into two classes, those already reached, and the neglected classes. Speaking of the latter, there are ten million labourers, including four million factory workers, one million seven hundred thousand fishermen and sailors, three hundred and forty thousand miners, one and one-half million tenant farmers, out and out poor, not partly landowning. In order to reach these different groups of workers we shall divide up our evangelistic work by occupations, and form guilds, as in the eleventh century when St. Bernard started monasteries. The monks were stone masons, weavers, farmers and carpenters, and with their own hands established these great institutions, which became the centers of civilization. The modern trade unions correspond to these older centers of civilization for the awakening laborers, and we must bring that same principle into our evangelistic work, and have guilds in the churches—guilds of nurses, clerks, railway men, teachers, policemen, etc. It is wonderful to work in this way. It is the fulfillment of Christ's words in Luke 4:19.

Take for instance the nurses' mission. Tenrikyo workers visit from house to house to care for the sick. Christians have stopped doing so, and should begin again. But the wisest way to reach the sick is through winning the nurses—to have a nurses' mission. This is very efficient. We have had great results through this method. We began by publishing pamphlets—Kangofu Suhairon—Admiration for the Nurses, etc. [I have just finished (September 15, 1928) the third of the series,—Kangofu no Shuyo—the Spiritual Education of the Nurse.] The nurses were so thankful. They had been thinking that to care for the sick was the meanest job, but now have found Christian friends. Each denomination may have a nurses' mission, and unite in one big annual interdenominational gathering of nurses, for discussion of their professional standards and the intimate relation of these to spirituality. Let us win to Christ the sixty thousand nurses in Japan, that through them the gospel may go to the sick people, and through them to countless homes all over the country!

Then there are the fishermen, almost entirely neglected. There are fifty thousand fishermen in the Inland Sea alone; thirty-five thousand live on the surface of the water in Osaka, while thousands and hundreds of thousands enter that port in the course of a year. For the better class ones, the sailors on ocean steamers, there is

the Kai-in Home in Kobe. But for the poorer ones, the sailors on Japanese junks, there is no preaching. We must reach them also, through guilds and through small dormitories. Every month fifty thousand junks enter the port of Osaka and no one is working for them. There are four hundred thousand sailors on the steamers. The Baptists had a wonderful work for the fishermen. To my great regret it stopped. If it has become difficult for them to go to the military area of Kure, then let them go about Osaka Bay. The Indere Mission of Denmark has twenty-four sailors' homes with a total budget of 2,500,000 dollars a year. We must see the real need and give the gospel where it is wanted. (For a fuller account of technique of work for fishermen, etc., see Chapter XII in the Japan Mission Year Book for 1928).

There is more than one instance in Church History, and in the example of Christ Himself, of this winning of the workers through their occupations. St. Patrick, as well as St. Bernard, and others, went to the peasants and craftsmen and started guilds among them. As with them, so at the present time, industry and religion, prayer and labor, must be united.

We need to read again the story of the Moravian missions which influenced Wesley, where skilled laborers—carpenters, weavers, went to Africa as missionaries and preached the gospel, and taught their trades to the natives, and established civilization. Herbert Stead's *Story of Social Christianity* says that these Moravians in twenty years did a work that all Germany was not able to equal in two hundred years of foreign missions. If we can adopt the Moravian tactics it will be easy to evangelize Japan. So let us have guild missions, and lay preachers, who will support themselves and preach, according to Wesley's plan which he adopted from the Moravians, of having lay preachers. At present there are four thousand protestant Christian preachers and teachers in Japan, and they are leading only ten thousand two hundred and seventy new Christians per year. It is very few. We must educate lay preachers to penetrate all the workers' occupations and work with them. The trade unionists call such men "organizers." That is what we need—Christian organizers—or under-officers. In the different Theological Seminaries you are bringing up so many superior officers—highly trained men to be ordained ministers. And when they graduate, what happens? Then there is the problem of the unemployment of pastors! Fighting cannot be done with officers alone. We need under-officers. When

we can capture the Christian David of Moravia, Herrnhut can be started. Count Zinzendorf cannot work alone, but Zinzendorf and David can go hand in hand. Without the carpenter David, they would not have had that wonderful Moravian movement.

In order to win the laborers, we must know how to meet their needs. Jesus Christ was a kind, compassionate person. After the Resurrection, at the Sea of Galilee, when Peter and his companions came back at daybreak from fruitless fishing, Christ did not say, "Come and kneel down and pray," or "Read the Bible" or "Go and preach the Gospel!" but "Have you caught any fish?" and showed them where the fish were to be found. And when they returned with full nets, "Boys, come and eat with me!"—and there they saw charcoal, and a fire, and fish and bread upon it! When the daughter of Jairus was raised, the first thing Christ said was to "feed her." When the revolutionary multitude of five thousand came, though he was not siding with the revolutionists, Christ fed them.

That is the policy we must take in Japan. The laborers and fishermen are suffering. We must ask them whether they had bread or not. I do not say "Bread alone." But we must realize Christianity in action. That was the victory of the monasteries, (in France and Germany in the Middle Ages.)

Let us start the Christian guilds again! In America many societies are being organized *outside* the church—the Kiwanis Club, the Rotary Club, etc. "If they want to organize with the Golden Rule as their basis, why do they not do so inside the church?" I asked, when studying their principles in America, and realized that the answer is, "too many denominations"! The religious statistics of three years ago gave two hundred and sixty-six different denominations in America. Just imagine it! Therefore when they want brotherly fraternities, they must organize them outside the church. In Japan there are already twenty-seven denominations. Let us not increase the number. Rather, let us all get together in one unified working body. And let us baptise—that is, Christianize, industry itself. Do not separate economic business from religion. Capture business with the Holy Spirit. That is the Incarnation.

2. Education. If you send citified evangelists to the peasants, the people will not listen to them. "That man is *haikara*—stuck up" is what they will say. And the fishermen can never be evangelized by landlubbers. The sons of Zebedee can be missionaries to the other sons of Zebedee. I am working in a new way to meet that

problem. I have been making statistical studies and find that forty percent of the Japanese small towns are not evangelized at all, and that in ten thousand villages there are only nine chapels. Now of course we cannot visit all these villages. Moreover, if you do go to one village, the influence stops there. I sent a worker to a small village, and the villagers think he belongs to them and must never go anywhere else! The villagers have a peculiar psychology, and don't like to have intercourse with other villages. So, since anyway it would be impossible to man all the 11,000 villages in Japan with employed workers,—our method is to invite the young men to come from the villages to us, to what we call a Peasants' Evangelical School—*Nomin Fukuin Gakko*. This year we accepted fourteen out of one hundred and fifty applicants.

This can be done all over Japan. Ten or twelve villages may send representatives to one town, or the schools can be held in larger centers. The theological seminary buildings can be used for such schools or institutes during summer or winter vacation. Let us aim to have at least one of such schools in each prefecture. It would be splendid if we could have forty peasants' evangelical schools in Japan! Three or four missionaries or pastors, and one specialist, a graduate of a higher agricultural college, can run one. Students in the higher agricultural school at Tottori have been won to Christ by Mr. Bennett and Miss Coe—we have one of their disciples on our staff now.

We use our own house, or rent a small one, and accept about a dozen pupils for the month of the farmers' winter vacation. (Or you can have a school during their leisure period in the summer in July and August.) We do not have many pupils. We selected them by examination, having them write compositions, and choosing those who showed by their written work that they were the most eager to come and best understood our principles. Our first condition of admittance was that they intended to spend their whole lives in the country. Thirty-percent of those accepted were Christians and seventy percent non-Christians. If we had had only Christians the influence would have been small.

In the school we live together, sleep together, eat together, and a large part of the education comes through jokes at table! We teach them the spirit of Christ, the technique of agriculture, and village reform. We begin at eight in the morning with an hour of Bible Study, then one of Village Sociology, which includes an historical and comparative study of European, Chinese and Japanese

villages,—then an hour's lecture on the Christian Brotherhood Movements from the first to the nineteenth centuries. The last hour in the morning is spent on Agricultural Science. In the afternoon the students learn handicrafts, and in the evening have lectures on a variety of subjects for general culture.

We organize the school as a "village" and one of the students is the "mayor." Our purpose is to educate them to become members of the village assemblies. Already our Peasant Unions have sent up sixteen hundred of such village assembly members.

We have had this school for two years now, and it is a success. We are trying a similar plan for the city laborers, in the first four days of January which are their vacation. Then we have a winter school for them at Shikanjima. You can utilize those days and educate the under-officers. There is too much emphasis on higher education. Our theological seminaries are *too* good. We must educate many under-officers—thousands of them. The laborers have labor schools, with short terms fitted to the spare time of the laborers. Lay preachers became the leaders in the peasants labor movement in Great Britain—e.g. the Loveless Brothers. And it was laymen who led the movement for the emancipation of the slaves in the United States.

I have visited about seventy percent of the mission schools in Japan and my impression is that while the girls' schools are a success and have produced many beautiful characters, the boys' schools are only about sixty percent successful, because they are too big. The bigger they get the worse they are. When they get big, they contain non-Christian teachers, who are aggressive and attract a large student following, while the Christian teachers are meek and not fired by zeal. It is unnecessary to have more copies of Mombusho schools. If you want your mission school to be bigger, divide it in two! It may cost more but it is necessary, that the influence of Christianity may be deeper.

But there are thousands and millions of people waiting for education who will never get it in the existing mission schools. Labor night schools offer a big opportunity. The eagerness of the workers, in contrast to the indifference of the ordinary middle class students, is challenging to the teacher. For them we must start such schools as have been mentioned above, and also night schools. Palmore is a great success. There is need for many such industrial schools, business schools, night middle schools (Yakwan Chugakko)

etc. Ten million new voters are now waiting for education. Why not have a Christian night college such as the one at Kwansai University? That is the real spirit of Christianity, to see the need of the situation and meet it.

Night schools may be started in the country villages, by Christian evangelists. Many of the seventy thousand Shinto priests in Japan are primary school teachers, and the government has given permission to any teacher to become a Shinto priest whenever he wishes to. Our Christian preachers could be primary school teachers. If you want to reach the people, it is hopeless to stay in the country only a short time. Motojiro Sugiyama says that when an evangelist goes into a village, the whole first year they are observing him; the second year they may come to the point of saying he is not a bad man; the third year they may decide he is a good man, and at the end of the third year the evangelization begins! But there is one method by which you can reach the people in less than three years—by means of night schools, in which wonderful results are obtained.

My own slum work in Kobe has been kept up for nineteen years—by whom? By my pupils. I taught three hours a day—from five to six in the morning, and for two hours in the evening, from six to eight. One of my pupils became my wife, and another my successor. We must use the "jiku" system of education, in which the aim is that the pupils be few but excellent. The smaller the number the deeper the impressions go.

We need to carry sound educational methods throughout the church services. Our weekday service at Shikanjima is not called a prayer meeting, but a Bible School, in which the pupils divide into classes. The attendance is very good. Even in the worship service on Sunday mornings we teach with solid study not with verse by verse exegesis, and carry the group through a thorough study of the Bible and of Church history within a reasonable period of time.

I have been studying how to reach the laborers. The casual laborers are difficult to touch, but the skilled workers are the very best class to work for. The more you win them the more you find that they are friends of the Carpenter Jesus. They will take the Sermon on the Mount, verse by verse, word for word, with no reduction. If you preach to rich people you must reduce the price of the New Testament, but working men want to take the whole Bible and practise it.

3. Service. But they do need sleeping places. **(a) Dormitories.** So I rent a small house and through the labor club invite them as my friends to live in it, and it becomes a dormitory, preaching place and Sunday School building for the neighborhood, where the young laborers themselves carry on all the work voluntarily, and create a Christian centre.

We have a home for five laborers which we call St. Matthew's Home, and a similar one for girls called St. Mary's. The rent is paid by the residents. It is not expensive to establish such a home. There is only the initial outlay of two hundred yen for the furnishings. If we can have twelve such homes in the neighborhood of a church, that church will be strong and self-supporting, supported by dormitory-friends.

I got that idea from the McCall Mission in Paris. There they had started fifty small meeting places in the slums, instead of one large Settlement Building. The work in the small places was so successful as to completely abolish the slums themselves. I want to have a number of such small laborers' dormitories near the Shikanjima Settlement, to be Christian centers like the Holy Club of John Wesley. We have seventy thousand laborers living in Shikanjima district, and there is already a strong Christian community spirit among them. They were successful in electing Mr. Nishio, who lives two blocks from the Settlement, to the National Diet, and one member to the Osaka prefectural assembly. We hope to elect fourteen to the city assembly next year.

(b) Medical Work. Christianity has been a great factor in the healing of Japan. It needs to continue to be so. We need the healing more and more, physically, mentally, morally. We need Christian physicians to go with the spirit of the Cross to the rural districts. And we need healing for poor people and the slum children in the cities. I have discovered that nurses' missions and clerks' missions are willing to serve in this way. So I go first to the skilled laborers and organize them, and then ask them to help me in the healing work in the slums for the very poor and for the lepers.

I am thinking especially of missions to lepers. We must demonstrate the love of Christ in reality there. Buddhism has only one leper hospital in Japan, so I asked Takeko Kujo to organize another, because her Buddhist sect of Honganji had so much money. Christians do not have much money, but there are already six Christian leper hospitals, and more are needed. (For a fuller account of leper

work, and of service, or "physical work" in general, see pp. 12-13 of Mr. Kagawa's address to the Kobe Women's Club in the June 1928 issue of *Friends of Jesus*.)

4. **Literature.** As to evangelization by the use of literature, one difficulty is that the Christian terms used in most literature for the purpose are archaic. The country people cannot understand them. So with newspaper evangelism and some tracts—they are too difficult and too much apart from common sense. The pamphlets of the Meiji period even, are now very archaic in their language.

The fact is that our language has *jumped*—and within ten years we have almost a new language. What we need is up-to-date colloquial style. We must employ experts in newspaper evangelism who can use such a vocabulary. Look at the Marxian books, and then compare the Christian publications. The latter are fifteen years too old. There are so many Christian scholars but they are out of date. Our Christian front line is all the time being pushed back and the Marxian line is advancing. So to push back materialism and the fight against the Christian church,—to push back the modern Anti-Christ, we must have new books. Thousands of books are published for Marxism, while the sales of Christian books are relatively small. The *Ecclesiastical History of Eusebius*, lately published in Japanese, sold only six hundred, and the *History of Dogma*, by Hino of the Doshisha only a few hundred.

Our front line is too weak. As it is we can never fight the Marxians. We need to combine and have a strong front line. What Christian books do we have now? This is the 300th anniversary of John Bunyan, but where is the cheap edition of *Pilgrim's Progress*? In London and in New York you can buy it in the ten-cent store, but in Japan it costs two hundred and fifty sen. My prayer is that we may issue John Bunyan's works in a 30 sen edition. This can be done, but the church is not ready to do it. The missionaries are not ready. We should publish the *Imitation of Christ* in a 30 to 50 sen edition. Rev. Kanai, the pastor of the Ushigome Presbyterian church wants to publish a series of the Christian classics, including St. Bernard, St. Francis, etc., in such cheap editions. The peasants cannot buy expensive books. Now they are reading Marxism. Their minds have advanced very much since ten years ago. They would easily read Christian books if these were cheap. We need to publish Christian books in editions of one hundred thousands apiece. My

"Emancipation with God" sold twenty thousand copies last year. It is not a very good book. There are many better ones.

But we are so divided by denominations—we have no front line. We need a good strong daily Christian newspaper, such as the Christian Science Monitor. Formerly we had good Christian magazines, but Uchimura's is very small now, Ebina's has disappeared, and Uemura's has dwindled.

There is, however, a great demand for Christian literature. Christian influence is becoming common sense. *Les Misérables*, in a cheap Japanese edition put out by the Shincho-sha, sold one-half a million copies, and probably twice as many people are reading it—on the street cars and everywhere I see them. It is straight Christianity. I have received many letters from unknown correspondents saying, "I want to become a Christian through reading *Les Misérables*." My poor novel, "Across the Death Line," had 180,000 copies sold; and the publishers say that my new novel on the abolition of licensed prostitution should sell 250,000 copies in one edition. There is a new Japan! We can reach the hearts of people with publications and with intelligent tactics.

As the monastery was the center of Christian culture and morality, so the modern Settlements must be the fortresses for all these things. Some people prefer to go to the Middle Class. But it is necessary to push our frontier into the labor class. Shimoyamatedori in Kobe has seven churches—too much crowded—church—church—church. But in the Shikanjima district in Osaka with seventy thousand population there is only our church and one small chapel of the Japan Evangelistic Band. Tokyo has two hundred and seventy churches, while in the country there are very few. It is necessary to have service. In service no one will oppose you. If foreigners go to the proletarians they will be welcomed if they do service. Laborers do not have national feeling as do the middle and upper class people. The settlements of Mr. Moran, Miss Adams, Mr. Price, and of Miss Allen at Kameido, are very successful. There is no division between the foreigners and the Japanese in them.

II. Why Japan must be won now.

There are three main reasons why we should work *now*:

1. **The present is the best opportunity** that Christianity has ever had, to enter the hearts of the Japanese. Two years ago the men,

and last year the women primary school teachers of the Empire met in convention and declared that henceforth religion must be the basis for education in Japan. Anyone familiar with the former attitude of educators toward religion will understand this change to be revolutionary. From the beginning of modern education, the Imperial Rescript had been considered a sufficient moral basis, and "religion" had not been allowed in the schools. As you know, religion in this sense does not mean Buddhism or Shintoism, both of which have all along been more or less connected with the schools. The Department of Education has recently compiled a new set of Buddhist hymns at a cost of sixty million yen. There has never been any opposition to the teaching of these cults in the schools, but Christianity was formerly opposed because it teaches that God is greater than any earthly sovereign. If Christianity is now sought as a basis for education, it is partly because antagonistic philosophies are becoming stronger, and an authoritative and powerful basis are needed for moral character. For sixty years science has been the real foundation of education in Japan. But the educators have discovered that with emphasis of science on materialism, Marxianism has found easy entrance. So now they are turning back to religion. Their conception of God may be pantheistic or Buddhistic, but anyway they are returning to an idealistic view. This changed attitude on their part constitutes our great opportunity to give the Christian message.

Another reason for the turning of Japanese educators to religion as a basis lies in their devotion to Pestalozzi. His influence has gradually increased in Japan, until now he is practically worshipped. Prof. Konishi wrote recently, "Pestalozzi is now a god in Japan and a buddha!" Pestalozzi was a fine Christian teacher, and because he based education on religious principles, Japanese educators have agreed to do so.

Everywhere I go I am invited to preach by groups of teachers. The young men's associations, also, and the girls' organizations of the villages, invite me, and offer no difficulties to the presenting of a religious theme. It is wise, however, not to make the approach from the point of view of dogma, but to begin from the standpoint of idealism and practical matters. They want talks on temperance, purity, idealism, and God—not Christ, so far, but they are getting nearer to the conception of Christ. If you are willing to teach applied Christianity, you can have more work to do in the villages than three persons could cover.

Mr. Horii, working with Mr. Clark of Kobe, sent word to the Y.M.A. in neighboring villages that he was willing to speak on morality, ethical teachings, and village reform, with religion. Many invitations came, and now he is lecturing around with lantern slides.

2. Marxianism. At the same time that an open door is offered to Christianity, anti-Christian spirit is growing, that is, Bolshevism. We have never before seen such a bold anti-Christian spirit. For instance, recently when I was giving an evangelistic lecture, and received a card on which was written, "I am utterly opposed to your message!" The Marxists are teaching atheism. The works of Lenin are atheistic, and so are those of Bucharin and Luccaci, and others which have been translated into Japanese. Daboring's books against the church and theism have been translated also. If that spirit grows and becomes deeply rooted in the minds of the proletarians, it will be very difficult to evangelize Japan.

3. Mission Policies are changing. Mission boards are gradually cutting down their forces in Japan. Before one-half of their forces are withdrawn we must accentuate our movement in Japan. The missionaries are not unnecessary! Millions are untouched yet. And for all these types of work described above and many others the pastors are too busy; while missionaries being free lances can go into new fields.

III. One Million Christians in Japan!

The only hope for the maintaining of social unity in the class struggle is through Christ. But if Christian culture is presented in a way that makes it seem inferior to that which already exists here, Japan will never be Christianized. Buddhism brought in Chinese culture in the seventh century and so became thoroughly established.

I said to Kimura, "Let's reach one million for Christ!" "One million?" he asked, greatly astonished. "Yes," I said, "twenty-seven million frequent the licensed quarters. Let's reach just one twenty-seventh of them!" "We cannot do it by ourselves alone, but let's all work together to do it!"

The following are the methods of coordination which I proposed in 1927 at Karuizawa: 1. Organization of early morning prayer meetings throughout Japan, after the fashion of John Wesley, praying once a week for one million souls for Christ in Japan. I have found that if such prayer meetings are held every morning they

stop soon. But if the plan is to hold them once a week, they continue. Unless you have prayer meetings, no evangelical work will be successful. Pray! Seek! Knock! and the doors will be opened.

2. Promoting the spirit of unity of all the churches.
3. Evangelization by occupational groups (as described above).
4. Promotion of itinerary groups of touring evangelists.
5. The "Church in the House" movement (Ecclesia Oixos) using Christian homes as places for preaching and prayer meetings.
6. Street meetings.
7. Union mass meetings.
8. Mutual Aid Societies inside the churches.
9. Church class meetings of the Methodist class meeting type.
10. Bible classes—the organization of new ones in unevangelized districts.

11. Simple institutes for the training of lay-workers, aiming to systematise the study of the Gospel.

12. Evangelization by the use of literature, using tracts, leaflets, circulating Christian books, etc.

13. The Denominations and methods of evangelization:

a. Some denominations have special methods or materials, which could be shared with others in a local community, and each gain by the exchange. Under this heading come educational slides or moving pictures, and the uniting of all denominations in special Christian lectures and in touring evangelism.

14. Mass Evangelism needs to borrow the methods of the Labor and Peasant Unions, such as:

- a) The enlisting of many non-salaried lay-workers.
- b) The getting of all members to attend all church services.
- c) The organizations of connections between the denominations.
- d) The use of the newspapers.
- e) Brotherhood movements, such as the Brotherhood of Common Life of Thomas à Kempis.
- f) We must have a new re-birth of spirit (atarashii kibun ninaru koto).
- g) The establishing of conferences for spiritual training in various places all over Japan.

h) Divide Japan into ten districts:

Tokyo	and vicinity	Nagoya	and vicinity
Sendai	„ „	Shikoku	„ „
Yamagata	„ „	Chugoku	„ „
Kanazawa	„ „	Fukuoka	„ „
Osaka	„ „	Tottori	„ „

and in each build up ways and means of united work, such as:

- (1) Speakers to be fairly divided up between these districts.
- (2) Travelling libraries.
- (3) District evangelistic headquarters.
- (4) Peasants and laborers' evangelical school, etc. etc.

When I visited Paris three years ago I was told that there are one million Protestant Christians in France. Some missionaries from Scotland are helping them, but the Huguenots are themselves supporting their own movement. So I thought that we need one million Christians in Japan, that we may support ourselves, and also do mission work in Formosa, Manchuria, Singapore, and all Japanese colonies. If we get one million, we may ask you foreign missionaries to go home! (Laughter). Otherwise it's too hasty. The reason is sociological and not numerical. I do not mean merely to force one million people to sign cards. One million is my sociological data for the independence of Christianity in Japan. One million human personalities are enough to constitute a thoroughly independent and self-sustaining culture. If we can achieve one million Christians in Japan, the missions can then withdraw without too much disaster to the Christian movement here. There would still be need for them, but we *could* get along without the missionaries if necessary. But if the missions withdraw now Christianity will suffer.

Therefore in the crisis of evangelism in Japan, we must see the vision, and not be disappointed. Let us try new ways, go down to the labor districts, serve the rural people, form small groups for study according to the *jiku* system, open new avenues! In ten years in Shinkawa I got only eighty converts. But in one year, in one-hundred and twenty-four nights of preaching, in Tokyo after the earthquake I had five thousand seven hundred. And last year I had nine thousand

converts. This gave me the conviction that the present is the high tide in Japan.

LET US START A NEW MOVEMENT! The Dawn is near—the Harvest is ripe—and waiting for YOU!

TOYOHICO KAGAWA.

Notes on the Summer Addresses.

POWERFUL CHRISTIANITY

The Key Note.

"There is power enough in the world to make it the Garden of Eden tomorrow!" said Miss Royden at Karuizawa, reminding us that electricity which had at last lighted the crowded Auditorium at Vespers was only the thunderstorm, once a terror to man but now his servant. We have conquered Nature by learning its laws. Even more impressive than the triumph of science is its expectancy that it will triumph—an expectancy justified by the results which follow.

Our next task is to learn to control the world of human affairs that we ourselves have created, but in which we are still astonishingly impotent. Economic and industrial injustice, war and poverty—we make puny efforts to pick up their wrecks which fall by the wayside, —but refuse to remedy their causes, resigning ourselves to them as "the inscrutable Will of God,"—as the savage once resigned himself to the pestilence.

But God is not mocked. Christian people have built a civilization on a disregard of the principles of the Sermon on the Mount, and in the present world-chaos are merely reaping what they themselves have sown. Christ never reproached His disciples for not loving Him. They loved Him, as we moderns do. But again and again He reproached them for not understanding, for not using their intellects. When we understand and obey the laws of God in human society, we, as well as the scientists, shall become workers of miracles. To set the world in order spiritually is incomparably a greater thing than all the achievements of modern science.

The Setting.

The place and moment of Miss Royden's message were providential. America seems to have gone almost as far to the Right as Russia to the Left; China and India are chaotic, Europe decadent. Japan is small and integrated, geographically and actually the focus of the world's thought-battle. Both Marxianism and Christianity are finding their most powerful modern interpreters in this miniature country. Struggling to make a synthesis of the values of Eastern and Western culture, supporting the densest population in the world for its arable area, shorn as a shorn lamb of its economic surplus,—

Japan is the imperative research-field for the re-making of modern society.

The Comrades in the Process.

Miss Royden met an old friend at Karuizawa. There she and Dr. Hodgkin renewed their friendship of the strenuous War years in England. Joint founders then of the Fellowship of Reconciliation for the need of that time, they met again here, on the opposite side of the globe and in a different situation, adapting themselves to it with accuracy of Christ's great servants, and reinforcing each other's messages as ever. "Hindrances to Power," "Power through Adventure," "Power through Fellowship," had been among Dr. Hodgkin's messages earlier in the summer, following his interpretations, at Federated Missions, of the power of the Jerusalem Message. On this last Sabbath (September 2nd) when he preceded Miss Royden by preaching at the morning service, his word was of Power through the practise of Love to the uttermost.

Meanwhile, in Karuizawa, August 23rd to 26th, and in Nojiri for the two following days, hundreds of missionaries had met in conference, beginning a study of how to re-base our civilization on the Sermon on the Mount, how to release the Power latent in Christianity.

Meeting with them and Dr. Hodgkin was that modern miracle worker, Kagawa, who is actually doing the things Miss Royden talked about,—well nigh single-handedly re-making the spheres of industry, economics, politics, education, religion. Learning their laws with a genius-intellect, and serving their needs with a Love which is thoroughgoing, he is bringing them one by one under the control of his master, Jesus Christ. Whether a Christopher or an Atlas, bearing so many worlds on his slight frame,—as never before we were challenged by him to shoulder our share of the burden.

As apparently unplanned as was the presence of Miss Royden in Japan during this unique summer, was the participation of Dr. MacKinnon in the conference thought-process. Called for from Canada to be Karuizawa pastor, and one of the three men who had had most to do with bringing together the United Church of that country,—Dr. MacKinnon's specialty is Church History, and perhaps his chief among many rich contributions seemed to spring from his perspective. "The tragedy of the Roman Catholic Church was its

inability to assimilate Luther; that of the Established Church of England, its failure to incorporate Wesley's movement. We are farther along now. Let us prevent a similar disaster, and work with Kagawa as the churches worked with Moody, thereby gaining for the Church an immeasurable accretion of Power!" "I was not disobedient to the Heavenly Vision," was the text of his conference sermon, his farewell message. "I will be your agent in Canada," he said to Kagawa, as they clasped hands at parting.

The Conference Messages.

When Dr. Hodgkin gave his address on "Motives in Industry," published in this issue of the Quarterly, showing the inadequacy of the profit motive which underlies the present system of capitalism, Kagawa San gave the alternative in the Co-operative system, in which selfish motives are supplanted by love, and Christianity applied in business. At another time Dr. Hodgkin spoke out of his personal experience of "Reconciliation," and Kagawa San challenged all Christians in this country to be reconciled to one another, and to co-operate in one great campaign to win One Million souls for Christ—in order to effectively meet the Marxian challenge, and establish an independent and self-sustaining Christian culture, powerfully able to Christianize society. (See his article in the present issue.)

A. Research.

Follow Up.

Various activities following the conferences testified to the power released in them. The Kyushu missionaries met to plan Kagawa's start of the evangelistic campaign there; another group tried to relieve the economic pressure which precludes his setting out upon it; still a third is asking him to send a monthly article to their local newspapers, whereby they hope to produce "more than a million" readers of his gospel messages. Others consecrated themselves to a new practise and study of missionary economic simplicity. A number planned to start definite pieces of work in their local fields, such as Peasants' Evangelical Schools, according to the Danish Folk High School plan Mr. Kagawa has tested, and describes in his article. Mr. Kagawa himself announced that he would promote a similar conference next year, enlisting Japanese initiative. Many of the missionaries responded to his invitation to sign up for participation

in it, and in the preliminary studies in local centers to be held in preparation. Concerning these, Dr. Hodgkin left behind him some important suggestions:

"Nothing gathers worthwhile people together," he said, "more than to *see* an issue they know to be important, and upon which they know they have not done enough reading and thinking." He then spoke of subjects, each of which, as well as others, might be made the basis of a good winter's work for a group of not over fifteen in some local center. The results should be printed in pamphlet form and made available for all Christians generally he said, by offering them for sale by such agencies as the Christian Literature Society, in both Japanese and English.

B. Misunderstandings and Questions.

Before proceeding to such constructive research as has been suggested, it is necessary to clear away misunderstandings which, in their expression, themselves indicate the start of a healthy thought-process (I give them as they reached me):

1. Is Kagawa teaching Marxism? Someone was saying at the National Christian Conference that Kagawa is the only Christian pastor who is interpreting Marxism, and others took this to mean that he is preaching Marxism.

Ans: Kagawa is the leading Christian Japanese opponent of Marxism. He is indeed interpreting it, showing up its weaknesses and the strength of the contrasting Christian position. In his address to language school students on pp. 4-8 of the first issue of "Friends of Jesus" he takes up the fundamental principles of Marxism and opposes Christian doctrines to them. Countless other passages of his published writings express his position. The government, the peasants, and the organized laborers are in no doubt as to his position. It is considerably due to his influence that 80% of the latter group have been uninfluenced by Marxism through all its recent propaganda. And the peasants, after having been drawn away from his Peasants Union by Soviet influence, and a short period of tutelage under the violent-revolution idea, rejected it and returned to him, so that last spring he was able to re-organize them again into an all-inclusive and unified Peasant Union.

Since the students, lacking real experience, are still much intrigued by Marxism, Kagawa is bringing Dr. Albert Schweitzer to

Japan next spring, to enlighten the university students about Marxian versus Christian philosophy. As an earlier step in the education of the students, Mr. Kagawa put on a conference this summer at Sakamoto on Lake Biwa, enlisting the co-operation of Prof. Sakuzo Yoshino, and of the Doshisha Labor Mission which he had organized last November. The purpose was to present Christian idealism, to meet the Marxian challenge, and to start a new idealistic thought-movement among students. Marxian students came intending opposition—came to scoff and remained to pray. Kagawa San was up till 2 a.m. in the forest the last night with some of them. They were weeping in the intensity of their mental struggle, in which the theological determinism of Calvin was re-inforcing the economic determinism of Marx. "I want to become a Christian" said one, "but the pastor said some are elected and some are not. How can I know whether I am elected?" In the end, Kagawa's interpretation of Christ conquered Marxism in their struggling minds. The conference-leaders represented Christianity in Action—Genjiro Yoshida lectured on Christian Brotherhoods throughout the Ages, and demonstrated a modern phase of the Christian Brotherhood, for he is head-worker of the Shikanjima Settlement.

2. People are saying that Kagawa supported the "Musanto" candidates in the recent national election. Is that true?

Ans: If by "Musanto" is meant the radical proletarian candidates who were later suppressed by the government, it is most decidedly not true. Kagawa was mobilizing the new proletarian vote for Christian candidates, men who would support the Prohibition and Abolition measures, and other social reforms,—such as Prof. Kawakami of Kwansei Gakuin, Nishio of Osaka, Suzuki Bunji, and Prof. Isoo Abe, all of whom were elected.

There is a common misapprehension that because Kagawa San is serving the common people he himself is "red," is advocating violence. Nothing could be farther from the truth. During the early years of the development of the labor movement in Japan he spent a great deal of time on it, because he saw that unless Christian leaders led it, it would be liable to resort to violence. Now that the moderate Ramsay-Macdonald type of labor movement is in the ascendancy in Japan and pretty well established, Mr. Kagawa feels that he can leave the labor movement more and more to others, and devote himself to evangelistic work. The government knows him to be a moderate, wellnigh a conservative, and its chief bulwark against

Bolshevism. The Marxians know he is their formidable philosophical and practical opponent, and have done their best—or worst—to shatter his Peasants' Union and political party. When the revolutionary five thousand asked Jesus to become their king, and head an insurrection, He refused (John 6:15) but fed them bread in plenty. Nevertheless they all left Him but the twelve. Again and again in somewhat similar fashion the crowd has come to Kagawa and wanted him to countenance some desperate move on their part and he has always refused them, while serving their real needs. Therefore the radicals are against him. At the other extreme, the ecclesiastics are against him because he serves the accursed common people who do not know the Law. Under fire from both, Kagawa says, "My life all along has been one of non-resistance according to the principles of Jesus Christ."

3. What relation has been established between the program of the Committee of Fifteen and that of Mr. Kagawa? It was Kagawa who made the suggestion at the National Christian Conference (in private to a Tokyo pastor who relayed it to the whole group) of all uniting on a plan of nation-wide evangelism. This impulse, started by Kagawa, eventuated in the appointment of the Committee of Fifteen. Kagawa San was delighted, and wrote to an American friend that his prayers had been answered, and that he hoped to coordinate with this movement. In order to do so, he has postponed his campaign in Kyushu, according to which united groups of pastors in each city had been asking him to come ever since last January. Because the Committee has planned to send another speaker to Kyushu, Kagawa has given up his systematic program, and after only a week in Kyushu at the first of October, is to go at the Committee's request to the other end of the archipelago, to Hokkaido, for two weeks in October and November. Inasmuch as the program of the Committee of Fifteen is for six months only, while that of Mr. Kagawa is to last for years, may it not be hoped that the Church will through his campaign reap the results of the seed sowing in the coming "Kyodo Dendo" planned by the Committee of Fifteen?

"All power is given unto Me in heaven and on earth" said our Lord Jesus Christ. The Church was the vehicle of much power in the early and middle ages. How shall the Church regain the power it once had, and all the rest promised it in connection with the command, "Go ye"? Kagawa is a spiritual Edison, discovering by extensive experimentation the answer to such questions. He is

showing how to understand and obey the laws of God in human society, how to set the world in order spiritually. In legislation and organization, the social movements and the government are now eagerly accepting his guidance. And the Church is beginning to follow suit. When it does so fully we may expect a great release of the latent power of Christianity. One necessary preliminary is that Christian workers shall study the economic and industrial situation and try to become as aware of it as are the leaders of these other groups. Someone said recently that a person's attitude toward Christian social reconstruction could be measured, here and now, by his attitude toward the personality of Kagawa. More than once in history, at the start of a new movement, a single individual has embodied its values. In this connection one recalls Maud Royden's comment on Kagawa as she sailed from Kobe:—"the one person in Japan whom I most wanted to meet!"

HELEN F. TOPPING

The Japan Kindergarten Union Convention.

Report of the Recent Session.

The twenty-second annual convention of the Japan Kindergarten Union was held in Karuizawa on July 25 and 26, 1928. In every session it was evident that the present members are determined to live up to the high standards for bringing Christ to the children of Japan which were set by the women who formed the Union twenty-two years ago. "Character Building in the Kindergarten" was the convention theme and every phase of the program helped to stress its importance.

This key-note was struck in the opening devotional exercises led by Miss Margaret Cook, one of the charter members of the Union and head of the Kindergarten Department of the Lambuth Training School for Christian Workers in Osaka. Prof. Imada of the same institution also gave a scholarly address on "Psychology and Character Building." Miss Margaret Paine of the Saint Agnes Girls' School of Kyoto spoke most helpfully on "Kindergarten Music" and shared with the members of the Union the results of her rich experience in a group of beautiful songs for kindergarten children upon which the Music Committee had been working during the year.

It was a great inspiration to the convention to receive personal messages from two former presidents of the Union. Miss Annie L. Howe, who was president last year when the Union came of age, as well as many times during its history, has returned to America after forty years of service in the kindergarten cause in Japan. Miss Elizabeth Upton who had filled the office the previous year is now in France after spending many years in Omiya where she was the only missionary. Both of them gave us the benefit of what they have been observing in these two countries with most helpful suggestions for our work here.

The second day opened with an encouraging message by Dr. P. S. Mayer of the Evangelical Church which has fifteen kindergartens in Japan, after which the convention divided into two conferences. One was led by Miss Amy Crosby of the Baptist Tabernacle in Tokyo, discussing the problems which come to the supervisors of

kindergartens, and the other by Mrs. Catherine Akana of the Glory Kindergarten Training School for those connected with Training Schools. The subject of Nursery Schools was discussed by Miss Jessie Wilkinson of the Kobe Zenrin Kindergarten and so much interest was aroused that it was decided to include it in the program again next year.

Two special projects are to be undertaken during the coming year. The first is the raising of money to be added to the building fund of the kindergarten which is connected with the Japanese Church in Karuizawa. This fund was started several years ago and at last there are good prospects that the building will be erected in the near future.

The other is the decision to republish in Japanese Froebel's "Mother Play" which has been out of print for some time. Those connected with Training Schools were unanimous in their opinion that the study of this unique contribution of the founder of the kindergarten is essential in maintaining a religious atmosphere and in promoting the welfare of the Christian kindergartens in Japan and all the others heartily supported them.

LOIS F. KRAMER.

DEPARTMENTAL NOTES

The Christian Literature Society.

AMY C. BOSANQUET

The Society has its hands full with large plans for the future, about which there will be more definite news to give in a short time. It looks forward to the day when it will exchange its present inconvenient, crowded premises for very much better accommodation in the Christian Headquarters Building, the scheme for which has been approved by the Federation of Christian Missions, the National Christian Council, the Promoting Committee in the United States and the participating bodies.

Meanwhile business is carried on under difficulties in the temporary buildings put up after the great earthquake.

The Publishing Department is receiving many manuscripts for consideration and is, as usual, very busy as the end of the year comes in sight.

The newest publications are representative of the many-sided character of C.L.S. They are as follows:

Commentary on the Epistle to Philemon, by Prof. T. Matsumoto, of Aoyama Gakuin, a scholarly book of 124 pages.

Christian Principles in Education, by President D. Tagawa, of Meiji Gakuin. A book for the times, powerfully convincing.

Healthy Recreations, a book of games and short dramatic pieces, edited by the Rev. T. T. Brumbaugh.

A Mother's Guide, by Mrs. Miles, carefully revised with the help of a well-known Christian doctor.

What is Christianity? by K. Hamada. For popular use.

The Apostle Peter, by B. Yashiro. For popular use.

The two last are prize evangelistic booklets, selected from those sent in to the Literature Committee of the National Christian Council.

The largest work now in the press is the long-expected **Commentary on the Gospel of St. John**, by Dr. Wainright. Another book of some size is "**Paul the Dauntless; the Course of a Great Adventure**," by Basil Mathews, which, after many delays, is now actually in the proof-reading stage.

Some smaller books, among which we would especially mention a little devotional book of great beauty, **The Dew of Stillness**, will be out before Christmas, as well as some gift cards, to be announced later.

Book Reviews.

COMMENTARY ON ROMANS. *In the Japanese Language*, by Dr. D. W. Learned.

We regret that Dr. Learned is leaving Japan before the publication of the whole of his revised commentaries, but believe that shortly this labor of many years will be given to the public. One admires the unquenchable energy of this venerable student, who after the former edition had gone out of print, set to work upon a fresh revision, and in order to ascertain the difference between the former and revised editions, as well as to judge whether the revision has been worth while, we have availed ourselves of a friend's suggestion, and reviewed the revision of Romans. Our conclusions are as follows:—

I. It was astonishing to find that the revision, both in form and content, is neither a copy of the old, nor a mere supplement, but an entirely new publication. In this respect the author differs from the ordinary reviser, revealing himself to be not only painstaking but progressive.

II. The revision is remarkably concise. Instead of 411 pages we have 223, and while the use of smaller type may in part account for this, the main factor has been the limiting of the content largely to the essential points. To speak frankly, a terse and clear style has replaced the too conscientious and meticulous method of the former commentary, thus rendering the meaning easy to catch an effort at conciseness that has added greatly to the value of the revision.

III. The main points stand out in bold relief—an indication of painstaking effort. The index of the former work occupies 2, that of the revision, 10 pages. The introduction to the former work gives only a rough, general summary, while under that of the latter, the material is grouped under four heads:—*Rome; Paul; Paul's Conversion; and Paul's Preaching*. Again, the greeting which occupies 10 pages in the old, has been cut down to 3 in the new.

IV. The revision shows increased value as a commentary. In the old, the text was stressed and much effort was devoted to the meaning of words. In the new, the aim has been to clearly present the general import of the contents. For example, in the old 8½ pages are devoted to the topics—*Gratitude* and *Desire to visit Rome*, these being treated under three heads—*Gratitude* (verse 8); *Love* (9); *Reasons for desiring to visit Rome* (10-14). In the new, there are 4 heads—*Gratitude toward the church; Desire to visit Rome; Reasons for the visit; Paul's debt*. In short, the old inclines to textual, the new to topical exposition.

V. The style is modern. In the old edition, there remain traces of former Meiji style, now considered old-fashioned, but in the new no such traces appear. In the essentials of the contents, the convenience

of the reader has been largely consulted. For example, in setting forth the general import of the gospel, there are three explanations given of the words "I am not ashamed of the gospel," and furthermore there are also three explanations of the words "The righteousness of God."

VI. Increasing spiritual values. In the old, one senses the brusque academic flavor of the class-room, but in the new, one is conscious of the coming forth of treasures, which have long been accumulating in the author's spiritual storehouse. In the beginning of Romans 12th Chapter, where the question of making an offering of one's self is discussed, the motive of such offering, its fitness, its inclusion of both body and mind, and the resulting knowledge of God's Holy Will, are set forth. In the new, the same motive of thankfulness for God's mercy is mentioned but it is accompanied by special emphasis upon walking in the filial way, the importance of obedience to the Divine Will as contrasted with doctrinal study and religious knowledge, and the spiritual advantage of making Jesus Lord, in the power of distinguishing between good and evil together with that of obeying the Divine Will. One feels, in reading this revision in the light of the background of the author's life of Faith, that there is a power in the production that is impossible adequately to describe.

Because of the above, and also because of the faith and personality associated with our beloved instructor we believe that we shall long read with appreciation this new and worthy commentary which was produced in the author's old age and through strenuous endeavor.

A. EBISAWA.

THE JAPANESE ENTHRONEMENT CEREMONIES, by D. C. Holtom, Ph.D., D.D.

All who are interested in things Japanese are again deeply indebted to Dr. Holtom, author of 'The Political Philosophy of Modern Shinto,' for a volume just published under the title, 'The Japanese Enthronement Ceremonies.' This volume is well calculated to throw light upon a field of Japanese tradition which for most people is either shrouded in mystery or darkened by guesswork. It contains about 150 pages and is well illustrated throughout by drawings, photographs, and reproductions in full color of some of the most striking aspects of the enthronement ceremonies. Dr. Holtom offers an explanation and interpretation of what is unquestionably one of the most ancient ceremonies in use among civilized people today, and does so in a way that will be of great value not only to the general reader but to the scientific student as well. It is safe to prognosticate that this book will be viewed as an essential part of the equipment of every traveller who comes to Japan in the autumn to be present in Kyoto during the festive days of the Enthronement. Few will be privileged to view the impressive pageantry of this historic cere-

mony, but from the pages of Dr. Holtom's lucid interpretation many will see with the mind's eye and understand.

The first third of the volume is devoted to a study of the regalia, that is, the Mirror, the Sword, and the Jewels, which are the insignia of authority in the possession of the Imperial Family of Japan. In this piece of careful, scientific work, the author demonstrates his erudition in the related fields of sociology and anthropology. So far as the knowledge of the present reviewer goes, this is the most thorough-going study of the Imperial regalia that has ever appeared in the English language. It would not be entirely true to say that these early chapters of the book are easy reading; they are clearly the work of a scholar and amply repay the careful study which an understanding of them demands.

The rest of the book is easier reading. Two chapters are devoted to the Sokui Rei, that is the Enthronement Ceremonies themselves, two to the Daijo Sai or Great New Food Festival, and a final chapter to a brief interpretation of the whole event. In passing it is interesting to note that Dr. Holtom maintains that the former of these, the Sokui Rei, remains to this day more Chinese than Japanese, despite attempts in modern times to make it conform to ancient Japanese customs. In the Daijo Sai, on the other hand, we find something essentially Japanese. "It is the most archaic and picturesque of all the ceremonies connected with the Enthronement, and at the same time, the most replete with valuable anthropological and historical data..... In it are merged a primitive harvest festival and survivals of the original Japanese Enthronement rites."

In a concluding chapter the meanings of the ceremonies are summarized as follows:

- (1) They constitute an impressive announcement and recognition of the fact of a new accession to the Throne.
- (2) They find meaning as a series of magnificent historical pageants wherein Japan relives her long and glorious past.
- (3) They are a dramatic expression of the union of the nation—Emperor and people—in all the affairs of the governmental and social life.
- (4) And finally they find meaning as a great expression of thanksgiving to the ancestral spirits and the other great Kami of the nation for the preservation of the state, the granting of a beneficent ruler, and for food.

Dr. Holtom has produced a book which no missionary in Japan can afford not to read. In addition to its interesting and scholarly contents, the book is a work of art in appearance and mechanical make-up. The binding is done in Japanese style with a dark purple cover, with the title and the Imperial insignia superscribed in gold.

ARTHUR JORGENSEN.

PERSONAL COLUMN

NOTE.—Items for this column should reach Rev. J. K. Linn, 487 Asagaya-machi, Tokyo-fu, by the 20th of December. Contributors will greatly oblige by drafting items in the form used below.

NEW ARRIVALS

ANDERSON. Miss Irene Anderson (E.C.) to Kindergarten work at 93 Takehaya-cho, Koishikawa, Tokyo.

ARCHIBALD. Miss Margaret Archibald (P.S.) for language study in Tokyo, to live with Dr. and Mrs. Wainright, Denzuin Monmae, Koishikawa.

BOYLE. In September Miss Helen Boyle (P.E.), graduate of the Chicago Training School for Church Workers to study at the Matsumiya Japanese Language School, Mejiro, Tokyo.

COOK. In September Miss Ruth E. Cook (R.C.U.S.), daughter of the late Rev. H. H. Cook of Yamagata, to teach music in Miyagi College.

COOPER. Miss Lois Cooper (M. E. South) for language study in Tokyo, to live with Dr. and Mrs. Wainright, Denzuin Monmae, Koishikawa.

DANIEL. Miss Mabel E. Daniel (P.S.) to teach music in the Golden Castle Girls' College, Nagoya.

DAVIS. In September Mr. Jerome Davis (Y.M.C.A.) to teach in Nagoya.

EVERARD. Miss Cornelia Everard (P.E.) in September to teach Physical Education at St. Margaret's School, Takaidomura, Tokyo-fuka.

GERHARD. In August Mr. Robert H. Gerhard (R.C.U.S.) son of Dr. P. L. Gerhard to teach English in Tohoku Gakuin, Sendai.

GOLDSMITH. In October Miss M. C. Goldsmith (C.M.S.) to work in Kyushu.

FORD. In October Rev. J. C. Ford (S.P.G.) chaplain to All Saints Church, Kobe, to be instituted Oct. 23rd.

HOWARD. In August Miss Aimee Howard (P.N.) to Hokusei Girls' School, Sapporo.

DE MAAGO. In August Rev. John C. De Maago (R.C.A.) to language study in Tokyo.

MARTIN. In September Miss Edna M. Martin (Kindergartener, R.C.U.S.) to Language School in Tokyo.

MORRIS. In August Miss Marian Morris (P.N.) to Language School in Tokyo.

STAVELEY. In October Miss J. A. Staveley (C.M.S.) to help in the work of the C.M.S. Office.

STRANKS. In October Rev. Charles Stranks (S.P.G.) to live with Bishop Basil in Kobe and do language study.

WINTHER. In September Miss Maya Winther (L.C.A.) daughter of Rev. and Mrs. J. M. Winther of Kurume to the Japanese Language School in Tokyo.

ZANDER. In August Miss Zander (R.C.A.) to work in the Sturges Seminary (Baiko Jo Gakuin) Shimonoseki.

ARRIVALS

ACOCK. In September Miss Amy A. Acock (A.B.F.) to 50 Shimotera-machi, Himeji for evangelistic work there and in the Inland Sea Field.

ASBURY. In August Miss Jessie J. Asbury (U.C.M.S.) to Honjo Machi, Akita Ken.

BENNETT. (A.B.C.F.M.) On August 13, Mrs. H. J. Bennett and daughters after four years in America returning to Tottori.

BOLLIGER. In September Miss L. A. Bolliger (R.C.U.S.) to Miyaji College, Sendai.

BOULDIN. In August Dr. G. W. Bouldin and wife to Jigyo Higashi Machi, Fukuoka.

BUSS. In August Miss Florence V. Buss (R.C.A.) to Ferris Seminary Music Department, Yokohama.

CHAPMAN. In August Rev. Gordon K. Chapman (P.N.) and family to Osaka.

CLARKE. In September Dr. W. H. Clarke (S.B.C.) and wife to Koishikawa, Tokyo.

DARROW. In August Miss Flora Darrow (R.C.A.) to Steele Academy, Nagasaki.

COE. On October 16, Miss Stella L. Coe from furlough returning to Tottori.

ERSKINE. In October Rev. and Mrs. W. H. Erskine (U.C.M.S.) to Osaka.

BRANSTAD. Mr. K. E. Branstad (P.E.) from one year's study at Harvard University to St. Paul's University, Ikebukuro.

HAIL. In September Mrs. John E. Hail (N.P.) and daughter, after six years absence to Wilmina Girls' School, Osaka.

HANSEN. In September Miss K. I. Hansen (R.C.U.S.) to Miyaji College, Sendai.

HENDRICKS. In September Rev. and Mrs. K. C. Hendricks (U.C.M.S.) to Fukushima.

HEREFORD. In August Mrs. W. F. Hereford (P.N.) to Hiroshima.

HORN. In November Dr. E. T. Horn (L.C.A.) and family to Tokyo. Dr. Horn who was awarded the degree of D.D. by his Alma Mater Muhlenberg College, will be connected with the Lutheran Theological College.

HORNE. In October Miss A. C. J. Horne (C.M.S.) to Kyushu.

HOLMES. In August Miss Mary Holmes (S.P.G.) to Okayama.

KLUDT. In September Miss Ann Kludt to be Acting Principal of Osaka Bible Training School in the absence of Miss Camp.

KRIETE. In August Rev. C. D. Kriete (R.C.U.S.) and family to Yamagata.

LINDSEY. In September Miss L. A. Lindsey (R.C.U.A.) to Miyaji College, Sendai.

LOGAN. Dr. and Mrs. C. A. Logan (P.S.) to Tokushima.

MARTIN. Dr. and Mrs. J. E. Martin and family from furlough to 4 Aoyama Gakuin, Tokyo.

MATTHEWS. Professor W. K. and Mrs. Matthews (M.E.S.) Kwansei Gakuin, Kobe.

POWLES. In September Rev. S. P. C. Powles (M.S.C.C.) and family from furlough.

RAY. In October Dr. J. F. Ray (S.B.C.) and wife to Hiroshima.

MERRILL. September 18 Miss Katharine Merrill under permanent appointment now in Matsuyama for language study.

MOSELEY. On October 9 Mr. Harold Moseley, Amherst College representative in Doshisha University, Kyoto.

OLDS. September 7 Rev. and Mrs. C. B. Olds and children from furlough to Okayama.

REISCHAUER. In September Rev. and Mrs. A. K. Reischauer (P.N.) and son Robert to the Woman's Christian College, Tokyo.

SCHELL. In August Miss Naomi E. Schell (S.B.C.) to Seinan Jo Gakuin, Kokura.

SCHWEITZER. Miss Edna Schweitzer (E.C.) to 84 Sasugaya-cho, Koishikawa, Tokyo.

SCOTT. In November Rev. and Mrs. J. J. Scott (C.M.S.) to Yonago.

SHANNON. Miss Ida Shannon (M.E.S.) to Hiroshima Girls' School, Hiroshima.

SMITH. Professor and Mrs. Roy Smith (M.E.S.) to Kobe.

SNEYD. In October Mr. H. S. Sneyd (Y.M.C.A.) to resume work as Hon. Sec. of Yokohama Y.M.C.A.

THEDE. Rev. and Mrs. Harvey Thede (E.C.) and three children to 14 Ni-chome Yojodori, Minato Ku, Osaka.

THOMPSON. In September Miss F. L. Thompson (C.M.S.) for special work for women in Kyushu.

WILLIAMS. In September Miss A. S. Williams (C.M.S.) to Poole Girls' School, Osaka.

TITCOMB. September 4, Miss Lucy W. Titcomb as a term teacher at Kobe College.

WARREN. Rev. and Mrs. C. M. Warren and Mr. Dana Warren on September 21. Mr. and Mrs. Warren return from furlough to Miyazaki. Mr. Dana Warren goes to Doshisha University, Kyoto as a term teacher.

DEPARTURES

BRODBECK. Miss Emma Brodbeck (A.B.F.) to resume work in West China after a year and a half in Japan.

CLENCH. In July Miss M. Clench (M.S.C.C.) Matsumoto on furlough to Canada.

HAROBIN. In July Miss H. Harobin (M.S.C.C.) Mariyama on furlough to Canada.

HAMILTON. In November Miss K. Hamilton (C.M.S.) Tsukishima, Tokyo on furlough.

HOYT. On September 12, Miss Olive Hoyt on furlough.

KAREN. Rev. and Mrs. A. Karen (L.E.F.) from Iida on furlough.

LANSING. In October Miss Harriet M. Lansing of Tokyo. Miss Lansing returns as missionary emeritus.

LEARNED. On September 18, Rev. and Mrs. D. W. Learned, retiring after 53 years of service. Address: Pilgrim Place, Claremont, Calif. Before his departure Dr. Learned received the Third Class Order of the Sacred Treasure.

LAWRENCE. In November Miss F. H. Lawrence (C.M.S.) from Kure on furlough.

LINN. In September Rev. J. Arthur Linn and family (L.C.A.) Moji on furlough antedated on account of Mrs. Linn's ill health.

LOCKWOOD. In October Rev. and Mrs. George C. Lockwood and children after a year of language study in Japan, to take up work in the South Sea Islands. Address Ponape.

LYNN. In July Mr. H. F. Lynn (W.U.) from Yokohama on furlough.

MAKEHAM. In July Miss Eva Makeham (M.S.C.C.) Nagano on furlough to England.

MYERS. Mrs. H. W. Myers (P.S.) for three months to America, returning in December.

NIELSEN. Rev. J. P. Nielsen (L.C.A.) President of Lutheran Theological Seminary, Tokyo, and Professor of Old Testament resigned. He has accepted a call to a similar position in Trinity Theological College, Blair, Nebraska.

OBBE. In July Rev. E. I. Obbe and family (M.P.) of Tokyo on furlough.

PAINTER. In September Rev. and Mrs. S. Painter (C.M.S.) Nobeoka on furlough.

SCHROER. In October Rev. G. W. Schroer (R.C.U.S.) and family on furlough in the U.S.

SHARPE. In October Rev. A. Sharpe (S.P.G.) Zushi returning to England after twenty-five years service in Korea Manchuria and Japan.

SKEVINGTON. Misses Glayds and Florence Skevington (A.B.F.) to resume work in West China after one and a half years in Japan.

SMALLEY. In August Rev. F. A. Smalley (C.M.S.) Chinese Mission to take up work in China.

WOLFE. In July Miss Evelyn Wolfe (M.P.) Yokohama on furlough.

CHANGES OF LOCATION

ANDERSON. Miss Ruby L. Anderson (A.B.F.) from Woman's Christian College, Tokyo, to 10 Fukuro-machi, Surugadai, Tokyo, with

Miss Lolita Hannah (S.B.C.) who is in Tokyo for a year's language study.

BARBER. Miss Doris Barber (S.P.G.) to the Kindergarten of the Church of the Ascension Kobe.

CARUS-WILSON. Miss Nona Carus-Wilson of Sussex, England, to join the Staff of the Nurses' Training School of St. Luke's Hospital (P.E.) as teacher of English.

HOLTOM. Professor D. C. Holtom and family (A.B.F.) of Kanto Gakuin, Yokohama, to 820 Shimouma, Komazawa-machi, Tokyo-fu.

JENKINS. Miss Louise F. Jenkins (A.B.F.) of Hinomoto Jo Gakko, Himeji to Shokei Jo Gakko, Sendai, for a time. Address 2 Nakajima-cho, Sendai.

KENNARD. Dr. and Mrs. J. S. Kennard, Jr. of Tokyo to 804 Bizen-machi, Mito, for evangelistic work in Ibaraki Ken.

KNIPP. Rev. and Mrs. J. Edgar Knipp (U.B.) to Kamide Miidera Mae, Otsu.

LEA. Miss L. Lea (S.P.G.) Shoin Jo Gakko, Kobe, is also helping at St. Michael's Church, Kobe.

MOSS. In September Miss A. F. Moss (M.S.C.C.) from Toyohashi to Matsumoto.

NIEMI. Miss Tyyne Niemi (L.E.F.) from Tokyo to Iida, Nagano Ken.

STRONG. Rev. G. N. Strong (S.P.G.) in October to Shimono-seki to be followed soon by Rev. Eric Allen (S.P.G.)

TOPPING. Rev. and Mrs. Henry Topping (A.B.F.) with their daughter Miss Helen Topping to Ashiya, Muko Gun, Hyogo Ken.

MARRIAGE

FIELD-PIERCE. On August 20 at Rudyard, Michigan. Miss Mabel Field, formerly a teacher at Kobe College, to Mr. Warren D. Pierce.

BIRTHS

HORN. In July at Philadelphia, Pa., to Dr. and Mrs. E. T. Horn (L.C.A.) a son, Lawrence Gregg.

JACKSON. In June to Mr. and Mrs. F. Ivor Jackson (Y.M.C.A.) of Yokohama, a daughter.

DEATHS

IMBRIE. In August at Chicago, Illinois, Rev. William Imbrie, D.D. (P.N.) missionary in Japan for forty years, residing in U.S.A. since 1922.

NIELSEN. In September at Blair, Nebraska, Mrs. J. P. Nielsen (L.C.A.).

MISCELLANEOUS

BASIL. Bishop Basil (S.P.C.) has recently had a visit from two members of his old London Church.

BENNINGHOFF. Mr. Merrell Benninghoff, American Vice Consul, son of Dr. and Mrs. H. B. Benninghoff of Waseda Hoshien, Tokyo, returned in September to America for a short vacation.

CROCKER. Mr. Lionel Crocker (A.B.F.) teacher of English in Waseda University has left the staff of the University of Michigan to become head of a Department at Dennison University, Granville, Ohio.

DERWACTER. Rev. F. M. Derwacter (A.B.F.) formerly of Himeji, recently received the degree of Ph.D. from the Univ. of Chicago and is now on the staff of William Jewell College, Liberty, Missouri. He was unable to return to Japan because of his health.

FISHER. Mr. and Mrs. R. H. Fisher and Mrs. C.H.D. Fisher (A.B.F.) may be addressed during furlough at 6340 Ventnor Ave., Ventnor, N.J.

GRESSITT. Mr. J. F. Gressitt (A.B.F.) formerly of Yokohama, received the degree of B. L. from Berkeley Divinity School and is now teaching there.

HATHAWAY. Miss M. Agnes Hathaway (U.G.C.) who left Japan in 1924 in ill health, has been able to return and is in residence at Blackmer Home for Girls, 50 Takata Oimatsu-cho, Koishikawa, Tokyo.

KENT. Miss Bernice Kent (U.G.C.) is studying at Columbia.

PETTEE. Mrs. Belle W. Pettee, mother of Mrs. Charles B. Tenny of Kanto Gakuin, Yokohama, has returned to America after a three years' visit to Japan.

SEARLE. Kobe College on Oct. 11 celebrated Dr. Susan A. Searle's 70th birthday and forty-five years of service in Kobe College.

SMYTHE. Dr. and Mrs. Smythe (P.S.) are unable to return for the present because of Dr. Smythe's health.

SNEYD. Mrs. Sneyd (Y.M.C.A.) and her son Karl are remaining in Toronto for another year.

Y.M.C.A. Visitors from the National Councils of the United States and Canada have been Fletcher S. Brockman, Area Secretary for the Far East, Mrs. Brockman, Charles A. Herschleb, Corresponding Secretary for the Far East, C. W. Harvey, B. B. Wilcox, and and Prof. C. H. Robertson.

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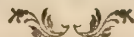
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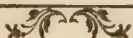
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